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· Fred · Hockley · 1841 ·

An ACCOUNT of SOUTH-WEST *BARBARY*:

CONTAINING

What is moſt Remarkable in the Territories of the KING of *FEZ* and *MOROCCO*.

Written by a Perſon who had been a Slave there a conſiderable Time; and Publiſhed from his Authentick Manuſcript.

To which are Added,

Two LETTERS: *One from the Preſent King of* MOROCCO *to Colonel* Kirk; *The Other to Sir* Cloudeſly Shovell: *With Sir* Cloudeſly's *Anſwer*, &c.

By *SIMON OCKLEY*, B. D.
Profeſſor of *Arabick*, in the Univerſity of *Cambridge*; And Chaplain to the moſt Honourable *Robert* Earl of *Oxford* and *Mortimer*, Lord High-Treaſurer of *Great Britain*.

LONDON: Printed for J. BOWYER, at the *Roſe* in *Ludgate-Street*; And H. CLEMENTS, at the *Half-Moon* in *St. Paul's Church-Yard*. 1713.

HH 16-1329

BY SIMON OCKLEY, B. D.

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THE HISTORY
OF THE
TERRITORIES
OF THE KING OF
MOROCCO
CONTAINING
AN ACCOUNT OF
THE
EMPERORS
OF
MOROCCO
AND
FEZ.

DEDICATION.

TO

Sir *Algernoon Potts*,

OF

Mannington in *Norfolk*.

SIR,

BE pleased to pardon me, if I presume to do myself the Honour of prefixing Your Name to this little Book, out of a grateful Sense which I retain of the Favours received from Your Vertuous and Worthy Family from my Infancy, and more particularly

larly the Perſonal Reſpect which I owe to You.

YOU were pleaſed, overlooking generouſly the Inequality of our reſpective Circumſtances, to Honour me with Your Friendſhip when I was very Young. And there is no Perſon that is acquainted with the Sweetneſs of Your Temper, Sincerity of Principles, both with regard to Church and State, and many other Excellent Qualifications, with which You are plentifully Endowed, but will blame me very juſtly, for having been ſo far wanting to myſelf, as not to Cultivate, with due Diligence, ſuch a Correſpondence as muſt needs have been to me both Honourable and Inſtructive.

BUT

BUT the various Avocations, occaſioned by Things of a much inferior Nature, which will, in ſpight of all Endeavours to the contrary, unavoidably break in upon Men of narrow Fortunes, have not only diverted me from paying that Reſpect to my Friends, which I always, in my Conſcience, acknowledged to be due; but have alſo, in a great Meaſure, interrupted the Courſe of thoſe Studies, which I once ſo much delighted in. Now, ſince Providence has been pleaſed to favour me at laſt with the Protection of a moſt Illuſtrious and Magnificent Patron, who is no leſs an able Judge, than a liberal Encourager of all Polite Learning; methinks I begin to take Breath a little, and live in hopes of retrieving, in ſome

meaſure, thoſe Hours I have loſt. And if what the Want of Opportunity has robbed me of can poſſibly be ſupplied by Induſtry, neither ſhall any of my Friends complain of any Failure in my performing thoſe Duties which Gratitude commands: Nor any Perſon be diſappointed in his Expectation, who ſhall entertain ſo charitable an Opinion of me, as to think me willing to offer whatſoever my poor Abilities can attain, to the Service of the Church, and the Learned World.

I am very ſenſible, Sir, *that either my natural Averſion to the leaſt Appearance of Affectation and Flattery, or Want of Experience in the Manners of the World, or both, make me very aukward at any thing of Addreſs. My Conſolation is, that*

I know who I am writing to. Generous Spirits overlook little Circumſtances, when they are once ſecured of the Sincerity of the Intention: Which, I hope, Sir, You have all the Reaſon in the World to depend upon, from,

SIR,

Your moſt Obliged,

Humble Servant,

Jan. 1. 1712.

S. OCKLEY.

THE

THE PREFACE OF THE EDITOR.

CURIOSITY, when applied to proper Objects, is certainly a very valuable Qualification. It not only prompts us to ſearch into Arts and Sciences, but naturally engages us to enquire after the Knowledge of Mankind, conſidered with the Diſtinction of Sex, Age, Conſtitution, and Circumſtances: Which duly applied, will lead a Man to the moſt uſeful Part of Knowledge, next to that of his Great Creator, namely, that of himſelf.

Accordingly we find, that the generality of Perſons of Underſtanding, have, in all Ages, been delighted with reading

reading Hiſtory: Not that they wanted to be informed, how a Man might be ſtabbed; a Prince depoſed; or, how many Men might fall in a Battle; or, that they much concerned themſelves, whether or no ſuch an Action was performed this Year, or the laſt: But, becauſe the different Springs and Circumſtances of the ſame Actions, do vaſtly contribute to the Underſtanding of Human Nature, which is undoubtedly the true End of Hiſtory.

Now it is moſt certain, that ſince we muſt of neceſſity, take all Hiſtory upon credit, That is moſt to be depended upon which is written by an Eye-witneſs; eſpecially, when his Subject Matter is ſuch as may afford all manner of Reaſon for the Reader to believe, that he could propoſe nothing to himſelf but telling the Truth: For all Men will allow, that beſides the Uncertainty which attends the writing Things at ſecond Hand, there is oftentimes ſuch a Mixture of Prejudice in the Author, as gives him occaſion of repreſenting things, rather as he imagines them to be, than as they really are.

I hope,

I hope, every impartial Judge will find, that this Author, which, I now venture to recommend to the World, is not, in the leaſt, liable to any ſuch Suſpicion. If he be, I have not impoſed upon the Reader; but rather, which I would not willingly do, upon myſelf.

To deal ingenuouſly, I muſt confeſs, that I am entirely ignorant of the Name, Quality, and Circumſtances of the Author: His Manuſcript fell into my Hands accidentally ſome Years ago. Upon a due Conſideration of the Whole, and recollecting what I had met with in other Authors who had treated upon the ſame Subject, together with the Manners of the People, and ſeveral other Circumſtances, I had all the Reaſon in the World to believe it an Authentick Account; and deſerving, as much as a Thing of this Kind is capable of, to be recommended to the Publick.

I have been apt to think ſometimes, that it might poſſibly have contributed ſomething to the Improvement

of

of Knowledge, if the moſt uſeful Books had been Publiſhed, without the Names of the Authors; for we find by Expe-rience, that a great many are wonder-fully applauded, not that they are read and underſtood ſo much, but becauſe they are in vogue. *Ariſtotle* was ad-mired for many hundred Years: Not upon the Account of his great Learn-ing, (unleſs the being told, that he was a great Man, may be reckoned ſufficient; for thoſe that did ſo admire him, did not underſtand him) but only becauſe his Name was *Ariſtotle*: Which it is to be feared is the Condition at preſent of a great many very valuable Authors.

But, if a Man would paſs a right Judgment, it is allowed, that the Per-ſon that ſpeaks is not ſo much to be conſidered, as the Truth of the Thing ſpoken. And no way ſo likely to find out that, as the due weighing the Probability of the Circumſtances.

All which ſpeak in Favour of the Author before us. Beſides, what I have mentioned already, I enquired of Mr. *Xerez*, a *Jew* born at *Sophia*, (lately con-

converted to Chriſtianity by the pious Endeavours of the Reverend and Learned Dr. *Allix*) and read ſeveral Paſſages to him concerning thoſe things which I moſt doubted of; and he aſſured me, that the Author had given a faithful Account.

No Judicious Reader will make Exception againſt our Author upon the Account of his Stile: He delivers naked Truth without Affectation; which the much wiſer Part of Mankind have always approved of, as the moſt inſtructive way of Writing. And, I believe, any Perſon, that is in any tolerable meaſure acquainted with Books, will readily joyn with me in this; That a great many Authors have ſtretched too far, even to the Prejudice of Truth, purely out of an Affectation of Elegancy.

What elſe is the Meaning of thoſe ſtrong, nervous Speeches, ſuppoſed to be ſpoken *ex tempore*, which muſt needs have been the Products of elaborate Study and exquiſite Art? What of thoſe Actions repreſented in ſuch ſtrong Colours, that, if they were literally true,

true, exceed all the Powers of Human Nature that we are acquainted with?

Our Author, however, doth not want Words proper to expreſs his Meaning. One may obſerve in him the Footſteps of an Education, though imperfect. I could not help being very much affected with his laſt Chapter, concerning *The Miſery of the Chriſtian Captives*; in which he has inimitably expreſſed a true Natural Paſſion without any Artful Diſguiſe. You find him there groaning from the very Bottom of his Soul, out of the deep Senſe of the Miſeries which he had himſelf undergone; and the Chriſtian Compaſſion that he had for his poor afflicted Brethren, which he was forced to leave in that deplorable Condition.

Let a Man be Maſter of never ſo much Art and Eloquence, yet nothing comes up to the Force of Nature. There will ſtill be a very conſiderable difference between a Man's pleading another Man's Cauſe (though never ſo ſincerely) and his own. What ſo pathetical as the Expoſtulations of *Job*, and

and the *Lamentations of Jeremiah*? And, I verily believe, that if every Line that *Quintilian*, that great Master of Oratory, ever wrote in his whole Life were extant, nothing would have equalled that incomparable Beginning of his Sixth Book, where he so movingly bewails the Loss of his beloved Wife and tender Children.

Some good natured Persons may be apt to think, that it is impossible for Human Nature to be so far degenerated, as to take delight in inflicting such insupportable Barbarities upon their Fellow-Creatures. I refer such, as doubt of it, to the Accounts given by Mr. *Elliot*, Mr. *Pitts* of *Exeter*, who was a long time Slave at *Algiers*, and to a Relation published by one Mr. *Okeley*, who had been some time in that miserable Servitude, and whose Deliverance was almost miraculous.

The Consideration of the cruel Usage of the Christians in *Barbary*, gives me an Opportunity of hinting at a Mistake, which is obvious in Conversation, concerning the *Babylonian* Captivity of the *Jews*. Some Persons talk of that as uncon-

unconcernedly, as if they believ'd that they were only tranſplanted from *Judea* into *Aſſyria*, to live, at leaſt, in as tolerable a Condition as our Servants do among us: Thoſe that think ſo, entertain a very faint *Idea* of *Eaſtern* Cuſtoms. They were there uſed more like Dogs than Men: Only, as ſome of them fell into the Hands of more wealthy and better conditioned Patrons, they did, by the Bleſſing of God upon their honeſt Endeavours, and ſincere Deſire of obliging, not only live comfortably themſelves, but were advanced to Places of the higheſt Truſt, and obtained Intereſt ſufficient to procure ſingular Favours in Behalf of their Brethren. However, that the Slavery of the *Jews* was not any thing near ſo bad, as that of the *Chriſtians* under the *Mahometans*, appears from the Willingneſs of great Numbers of them to ſtay behind, when they had leave granted them to return. There is this further to be offered, why it cannot reaſonably be ſuppoſed, that the Reſentment ſhould riſe ſo high; Becauſe the *Jews* were too inconſiderable a People to be capable of exaſperating the *Chaldeans* to ſuch a degree. And

the Rage of the Conqueror is naturally mitigated and aſſwaged with the entire Subverſion of thoſe that oppoſe him. Whereas, the Caſe between us and the *Mahometans*, is vaſtly different: Our Quarrel (begun by them at firſt about Religion) having continued above theſe Thouſand Years, and both Parties having been able, in their ſeveral Turns, ſometimes to Ballance, ſometimes to Over-ballance each other; inflames the difference to ſuch an height, as to make the Puniſhments, inflicted by thoſe that get the Advantage, inſupportable.

I lightly touched upon this, only to inform thoſe Readers who might poſſibly be ignorant of it, that the preſent Practice and Language of the *Mahometans* are the beſt Comment upon the *Old Teſtament* extant in the World. That of the preſent *Jews* is little to be regarded; for they having no fixt Habitation of their own, and being wholly addicted to their Intereſt, have ſo far conformed themſelves to the Cuſtoms of the reſpective Nations among which they are diſperſed, as to have loſt almoſt all the Remainders

ders of their own, except what is preſerved in the Exerciſe of their Religion. Whereas the other have continued in the conſtant Poſſeſſion of their Native Country, and are ſo tenacious of their Cuſtoms and Habits, that, notwithſtanding a great many Revolutions, they are, in ſome Parts, the very ſame ſort of Men that they were Three thouſand Years ago. And, if you would ſee *Abraham* in his Tent entertaining his Friends, and *Saul* upon his Throne with his Javelin in his Hand; they are ſtill to be found in the *Eaſt*.

It is to be conſidered all along, that whoſoever ſhall think it worth his while to peruſe this Book, ought not to take theſe *African Moors* for the Standard by which he is to paſs his Judgment upon the *Mahometans* in general. Their Religion is indeed the ſame; but their Temper, Genius and Breeding, is as much inferior to that of the Polite *Aſiaticks* (amongſt which the *Perſians* do moſt deſervedly claim the Preference) as can be conceived. I hope Time will favour me with an Opportunity of preſenting the Publick

with ſome Account of the Latter. In the mean while, I muſt beg of the Reader to accept of this, only craving leave to remind him, that whatſoever of this Kind can be picked up between *Cape Spartel* and the *Ganges*, is valuable.

I have added an *Arabick* Letter from *Muly Iſmael*, the preſent King of *Morocco*, to Colonel *Kirk*. It fell into my Hands accidentally; and, if I could have procured any more, I would very willingly have Tranſlated them. If any Gentleman or Merchant hath any thing of that ſort to ſpare, he would lay a very great Obligation upon me, which I ſhould always very gratefully acknowledge, by Communicating it. I know very well that I ſhould run the riſque of being ſufficiently laughed at, ſhould I dare once to ſuppoſe a Poſſibility of explaining a *Text* by a Letter written about common Buſineſs. But, it ſeems, thoſe Perſons are not very much verſed in our *Jewiſh* Commentators, who aſſure us, that their Learned *Rabbies* were quite at a loſs for the Meaning of that Text of the Prophet *Iſaiah*, Chap. v.

I will ſweep thee with the Beeſom *of Deſtruction*, till they heard accidentally an *Arabian* Maid-Servant, call a Broom by that ſame Name; which was common both to the *Hebrew* and *Arabick* Tongue; the Meaning of which was quite loſt in the *Hebrew*, and only preſerved in the *Arabick*.

See Rabbi David Kimchi, *upon that Place.*

Whilſt the Sheets was Printing off, my *Bookſeller* procured me a Letter from *Muly Iſmael*, to Sir *Cloudeſly Shovel*; which, being of the ſame Kind, I thought fit to inſert. I have added another out of *Abulpharagius*. The Map was given me by a Worthy Friend, whoſe Name is too conſiderable in the Learned World to be mentioned upon ſuch a ſmall Account.

Now I muſt leave my Author to the Mercy of the candid Reader, who it is to be hoped, if he ſhould find any ſmall Matter amiſs, will have ſome Compaſſion upon him, eſpecially, conſidering what he has ſuffered already. I would not inſiſt, particularly, upon any little Miſtake which he might poſſibly be convicted of in his Seventh Chapter, where he undertakes to give

an Account of *the Deſcents, Conqueſts*, &c. of *Muly Iſmael*: No doubt what he there delivers was taken by Hear-ſay from ſuch Accounts as he could pick up among his Fellow-Slaves or Renegado's. We know how common a Thing it is for Men to err, whenever they venture to relate or paſs Judgment upon Things, which their Circumſtances, and Condition of Life, doth, by no means, allow them to enquire into. This is, nevertheleſs, to be ſaid for our Author, that he has furniſhed us with a great many Particulars very well worth our Notice, which we might in vain have expected from a more Learned Pen.

S. OCKLEY.

THE AUTHOR's PREFACE TO THE READER.

SINCE 'tis expected that every Author ſhould give a Reaſon for what he Publiſhes, and Cuſtom has made it neceſſary to prefix ſomething by Way of Preface, I am obliged, in good Manners, not to refuſe it.

My Chief Design then, in Printing these Sheets, is to give the Reader a Brief Account of the Miserable Sufferings of the Christian Captives under the Oppressive Yoak of Barbarian *Cruelty.*

I have often wondered, when I was in Barbary, *that none of* those, *who had gone through this* Furnace of Affliction, *and were afterwards, by* God's *merciful Providence, delivered from it, should take some Pains to represent the Extremities of that deplorable Condition of Slavery and Misery: And resolved, that if ever* God *should be pleased* to Enlarge me, and bring back my Captivity, *I would, to the best of my Abilities,*

lities, perform this Task; and make a publick Acknowledgment of Gratitude and Thanks to my Almighty Deliverer.

I have alſo, for the Reader's Curioſity, given a ſhort Deſcription of Barbary; *with ſome general Account of the Nature and Manner of Living of the Inhabitants, their Kind of Government, Laws, Cuſtoms, Traffick, Religion, and other Rites and Ceremonies,* &c. *which I have endeavoured to do with all the Perſpicuity and Clearneſs my intended Brevity would admit of.*

I am conſcious to myſelf that this is but a very imperfect Draught: Yet, I dare preſume to ſay, that the Reader will

meet

meet with ſeveral Things upon every One of theſe Heads, which have not yet been Publiſhed by any Body elſe. Though, I affirm, that I have not aſſerted, or related any thing but what I was either an Eye-witneſs of, or had upon very credible Report: And therefore, though this Eſſay may not appear with the Advantage of Ornament and Dreſs; yet, I hope, the Integrity of my Deſign, and the ſtrict Regard that has been had to Truth, *in relating Matter of Fact, will, in ſome meaſure, attone for its other Defects.*

I know the Generality of Readers are inclined to Cenſure; and ſeveral of them diſcover their Taſte of an Author, chiefly

in

in expoſing his Faults: Which may make a great many Writers ſtudious to pleaſe, *though at the Expence of* Truth. *But, for my part, I propoſe neither* Praiſe *nor* Profit *in this Undertaking; and therefore, have contented myſelf to relate bare Matter of Fact, without being ſollicitous about the* Method *or* Stile. *And, if Truth, in this Caſe, has not Charms enough to recommend itſelf in a* plain Dreſs, *I may, without the Spirit of Propheſy, venture to foretell the Fate of this Book.*

But I hope, at leaſt, that what I have related concerning the Hardſhip and cruel Uſage of our diſtreſſed and afflicted Brethren, may move the Heart of every Chriſtian Reader

der to Commiserate their wretched and deplorable Condition; and that those, who are not capable of affording them any immediate Relief, may assist them by their Prayers and good Wishes. Which is all the Recompence and Satisfaction I desire.

THE

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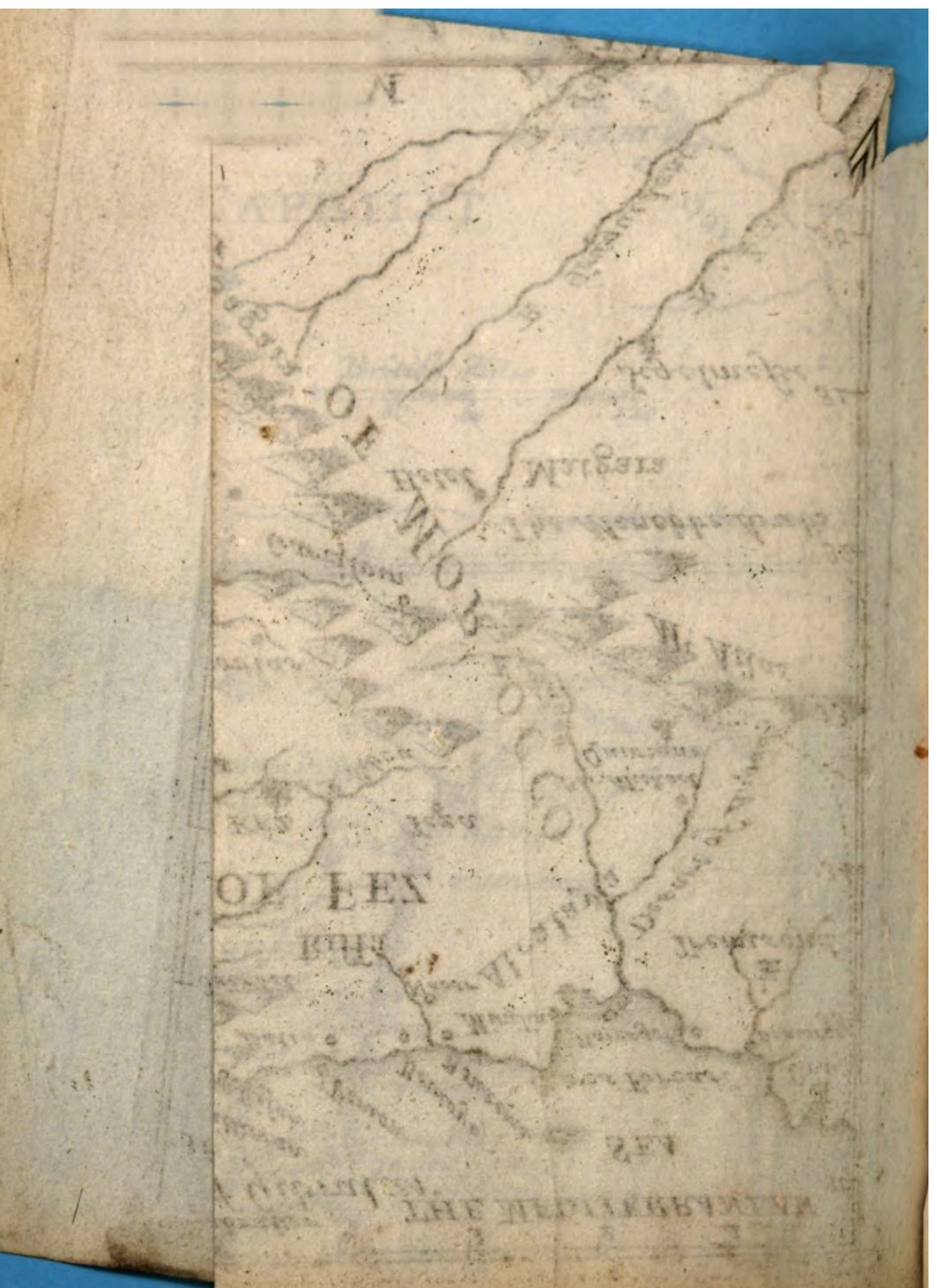

A New Map of the KINGDOMS OF FEZ, MOROCCO &c

THE ATLANTI

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THE PRESENT STATE OF *BARBARY, &c.*

CHAP. I.

Containing an Account of South-BARBARY.

BARBARY is divided into Two Parts, which are commonly distinguish'd by the Names of *East* and *South-Barbary*: But the former belonging chiefly to the *Algerines*, *Tunizers*, and those of *Tripoli*, with whom we have had no great Correspondence, we shall only treat of the latter. Barbary *in General.*

South-Barbary.

South-Barbary is a very large and ſpacious Country, in the Continent of *Africa*, which contains from North to South, *viz.* from Cape *Spartel* to the Caſtle *Argyn* on the *Guinea* Coaſt, at leaſt 17 Degrees, which is 1020 Miles; And its Longitude from the ſaid Cape Eaſtward to *Tremiſond*, which borders upon the *Algerines*, is about 10 Degrees or 600 Miles, tho' in ſome Places more Southward it is reckon'd to be of a larger Extent. It contains ſeveral very conſiderable Forts and Towns, of which we ſhall give an exact tho' ſhort Deſcription. To begin with *Sally*.

South-Sally, *or* Arbat.

Sally is a Sea-port Town, ſituated 36 Leagues S. S. W. of Cape *Spartel*, which draws about 16 or 18 Foot of Water at the Spring-Tides; but not above 9 or 10 at the Neap. About 3 Furlongs or half a Mile within the Bar, on the South-ſide, there ſeems to be a ſtrong Caſtle with about 40 Pieces of Canon; but their Tampins ſo faſt, that upon the moſt urgent Occaſion it requires at leaſt half an Hour to looſe them, and to load and diſcharge 'em. In that Part of the Town, towards the Eaſt eſpecially, the Houſes are large, but very ill contriv'd; and the Streets ſo nar-

narrow, that a Cart can ſcarce paſs through them. Here are the Ruins of a demoliſh'd Church, with a high Steeple yet ſtanding; which the *Moors* ſhow the ſame Eſteem and Veneration for, as they do for a Saint's Houſe: And under the Rock on which this ſtands, is the Road for their Ships, call *Hard-Sand*.

Oppoſite to *Arbalt* lies *North-Sally*, where are the Remains of ſome Walls which formerly ſurrounded the Town, but now demoliſh'd and broken down in a great many Places: So that 'tis a Place of no great Strength, and deſtitute of Ordnance. This is for the moſt part inhabited by *Jews*, and govern'd by an *Alcade* of the King's Appointment. North-Sally.

About 20 Miles Northward, or N. N. W. of *Sally* lies *Mammora*, which ſome Years ago was poſſeſs'd by the *Spaniards*, but was ſhamefully loſt by them about 16 Years ſince, where the King of *Barbary* took above 2000 Chriſtians Captive; of which Number there were but 100 Officers redeem'd; and there are but few alive that are not turn'd *Moors*. This is alſo a Bar-place, but ſomething deeper than *Sally*, being Mammora.

at Spring-Tides about 3 and a half Fathom, or 20 Foot deep. Here is alſo a ſort of a Fort, but of little Strength; and the main Fortification is its Bar. This Town being ſituated between High-lands, the exceſſive Heat renders the Air very infectious; ſo that in Summer-time 'tis a moſt unwholſome and peſtilential Place.

Alarache. From *Mammora* about 12 or 13 Leagues North, and N. by W. lies *Alarache*, of late a *Spaniſh* Garriſon, but taken ſince the former. This has been a Garriſon preferable to *Mammora* both for its temperate Situation, and for the Strength of the Citadel and Caſtle: It has alſo a Bar-entry, where on one ſide, a conſiderable way in the Water, lies a Point of Sand, on which the *Moors*, in the Time of the Siege of *Alarache* (which laſted about 5 Months) built a Battery to obſtruct the Paſſage of their Veſſels laden with Proviſion; but had they on the oppoſite Side behav'd themſelves as they ought, they might very eaſily have continued in a Condition to have demoliſh'd that Fort at pleaſure. But either through their too much Security or Lazineſs (which is natural to the *Spaniards*) or very probably through

the fraudulent Designs of their Eccle-siastical Leaders, they suffer'd the *Moors* to Entrench themselves so near, and to Fortifie that Point of Land to that de-gree, that at last it was almost impossible to clear the Harbour of them. While these things were transacting on the *Moors* side, Treachery was not wanting on the other: For after several Trea-ties between the *Franciscan* Fryars (who have the real Government of *Alarache*, as the other Clergy have of *Spain*) and the General or Vizier of the *Moors* Army, the Fryars at last condescended to Sur-render the Place upon Condition that all the Inhabitants, Soldiers and others that were therein, should have liberty to pass unmolested, to embark them-selves, with their Arms and Goods, &c. there lying several Men of War and Gallies without the Bar on purpose to receive them. And hereupon one of the said Religion went to *Macquanes*, the Royal City, and agreed with his *Barbarian* Majesty to confirm the afore-said Treaty. But it is not more com-monly than probably reported, that the Agreement was, That the Eccle-siasticks and Officers shou'd immediately have License to embark for *Spain*; but

for the reſt, Inhabitants and Soldiers, they were to be given over to the Tormenter *Muly Iſmael*, preſent King. The Fryar returning to *Alarache*, aſſur'd the Nominal Governor, Officers, Soldiers, *&c.* That all was well; that the Contract was firm, and Conditions honourable. But their Perfidiouſneſs and Treachery too ſoon appear'd: For immediately, upon their exit and ſurrendring, the poor innocent Soldiers, and Inhabitants of all Sorts, Men, Women and Children, with the Officers alſo, were diſarm'd, beaten, and very ill us'd. And tho' the *Moors* intended (to prevent Diſturbance) to conceal from them the Notice of their being made Slaves till they had march'd towards *Macquanes*, with Pretenſions, That they only carried them thither to receive the King's Letter for their Embarkation; yet they too eaſily perceived, by their Uſage and Treatment, what they had to expect. And in ſhort thither they were brought and preſented before the King, who order'd them all to Work, (except the Fryars, who had done him this Piece of Service, and about 80 or 90 Officers, who had contracted with the King, That each of 'em ſhou'd give

to *Moors* for his Ranſom; which was compleated within a Year after, and they redeem'd.) At this time, of the People of *Alarache*, there ſcarce remains above 400 of 1800 that are not turn'd *Moors*.

About 10 or 11 Leagues from *Alarache*, N. and N. by W. lies a ſmall Place call'd *Azilath*; but this being of no other Note but for its Tobacco, we ſhall ſurround the Cape, and come to *Tangier*, which lies 2 Miles within the ſaid Cape, as *Azilath* lies 3 or 4 Southward of it. I need not entertain the Reader with an Account of the Demoliſhing of it; becauſe that, as well as its Primitive State, is ſufficiently known, and may be deſcrib'd by ſeveral others. But ſince the Deſertion thereof, the *Moors* have taken but little Pains to repair its Breaches, and have only built a Wall on the Land-ſide of the Caſtle, and made a new Gate that looks towards the South-Eaſt; but the Mould, and the reſt of the Caſtle remain in their deſolate and ruinous Condition. They have rebuilt ſome Houſes, and a great many Cottages in the Town, and 2 Churches: One in the Town, where the *Portugueſe* Church ſtood; and another by the Caſtle,

Azilath.

Tangier.

where the Governour has built a new Houſe. It wou'd be an Enterpriſe worth the attempting; and eaſily to be effected to recover the ſaid Place again. For if 1500 or 2000 Men were to go with 2 or 3 Men of War, and a Bomb-Ketch or 2, they might make themſelves Maſters of it in 24 Hours time: For upon the heaving of a Score of Bombs, not one Soul of the *Moors* wou'd ſtay within the Town, and then the Soldiers might Land at their Pleaſure; who wou'd have nothing elſe to do but to plant their Guns on the Walls, which are in good Repair, and by Night to empty a few Places of the Ditches that are filled up. But to proceed.

Ceutah. Seven Leagues Eaſtward or E. by N. ſtands *Ceutah*, a *Spaniſh* Garriſon; It is an Iſland ſurrounded with Water, on the N. W. North and North Eaſt, with the Mediteranean; on the Eaſt with a Branch of the ſame, which is gradually extenuated toward South Eaſt and South; and ſo by a ſmall Channel parts it from the Main on the South and South Weſt, and then grows broader again towards the Weſt: On the South Weſt and South ſide to-

wards the Main Land, the Town is surrounded with a very strong and high Wall which intercepts the sight of the Houses (the Church and Steeple only appearing to the Besiegers.) It is well Fortify'd with Ordnance, Ramparts, and Counterscarps, at no great distance. Toward the Sea there is a brave Plain in which there is only a little Mount where now stands a Battery. On the South side of the Town there is a strong and stately Gate, and just without it a Draw-Bridge. And at some distance from the End of that, on the Main, stands a Fort or small Castle (which the *Spaniards* call *La placa de las armas*) Fortified with 20 Pieces of Canon, and Defended by 2 or 300 Soldiers. On the North West is a Haven for small Ships, Gallies and Sattees, *&c.* which lye under the Walls without Danger of the Enemy. This Place was Besieg'd by the *Moors*, in *September* 1694. When Alcade *Aly Ben-Abdala*, Vice-roy and Governor of *Tangier* and *Thittiwan*, *&c.* was ordered by *Muly Ismael*, King of *Morocco*, to lay Siege to it; Who accordingly, after a Summons to Surrender, and the *Spaniards* had refus'd, Encamp'd against it

it with 1400 *Brabers*, or Country People, Arm'd in a very ſtrange and unuſual manner; ſome of them had ruſty Muskets, others Scimiters, or *Moors* Swords; ſome of 'em had Forks ſuch as they uſed to Kill wild Hogs with; and others had Launces, Pitch-Forks and Quarter-Staves, as if they expected to affright and ſcare the Enemy with their Monſtrous Appearance, rather than by the Force of Arms to Conquer and Subdue them. For as their Accoutrement was very comical and odd, ſo their Faces were ſtrange, their Geſtures apiſh, and their Crys hideous and frightful.

This ſo well fitted Army was animated by the Addition of 500 Black *Cavalieroes* ſent from *Macquanes*, who Shouted before the Battle, and imagined they had got the Victory, before they had ſo much as ſeen the Enemy. With this formidable Armado our Viceroy approaches the Place as near as he thought he could with Safety; keeping a great Mountain between him and the *Spaniſh* Walls, behind which he placed his Tent, in order to make himſelf ſecure. And the *Brabers* being more accuſtomed to Work than War, and chooſing to Handle the Shovel and Bas-

ket

ket rather than the Firelock, in some time Dug round the Mountain, and Entrench'd themselves within Pistol Shot of the Ditch, and Surrounded the Walls of the Garrison. All this while the Besieg'd were not Idle, but did considerable Execution with their Bombs and Small Shot. And tho' these *Barbarians* were driven on by the uncontroulable Commands of their Alcades and Governors in their Work of Digging, 'till they had Buried themselves so deep that the *Spaniards* suppos'd them Dead, yet as soon as ever a Cap or Head appeared above Ground, it was sure to be the Butt of a 1000 Shot. Indeed this Governor behaved himself with great Courage and Bravery, Sallying out several times, not without Damage to the Enemy. But he was soon Succeeded by one who was so negligent and remiss, that in his time it look'd like a Cessation of Arms: For little was attempted on either side. But only the *Moors* having some Christian Captives, who had profess'd themselves *Moors* to be freed from their Slavery at *Macquanes*, which they suppos'd might have skill in Mining, sent down some *French* Men

to

to Work, who undermined the Place, but not with the ſame Succeſs, as ſome of them had done at *Alarach*. For being forc'd to Mine under the Ditch that Surrounds the Walls, and their Mine not being deep enough, they no ſooner came to the Water, but they were glad to retreat to eſcape Drowning. However they reſolv'd to try once more by Digging deeper, but more fatally than before: For the Town ſtanding all in a Mine and Supported, as it were, only by Pillars, the *Spaniards* blew up their Mine and ſent above 100 to their imaginary Paradiſe, to eat for ever *Kuskaſon* (which is Flower whoſe Grain is a little bigger than Muſtard Seed) with *Sidy Mahomet*. Thus deſparing of Succeſs, by this Means, their Commanders, who were as ignorant of Conduct, as afraid to Fight, oblig'd the Soldiers to make the deſperate attempt of Scaling the Walls; and for this purpoſe employ'd ſeveral Carpenters to make double and triple Ladders. But after their Fury was a little cooled, and they had conſidered the matter more adviſedly, they altered their Deſign, and ſtopt the Proſecution of that Enterprize which the

Spaniards wou'd have been exceeding glad they ſhou'd have gone forward with. And very probably, after ſo long a Siege to no manner of Advantage, and when they were at a Loſs to contrive any means that could give them the leaſt hopes of Succeſs, they would have quitted their Undertaking as hazardous and deſperate. But ſee the fatal conſequence of having an Enemy within themſelves! when that which could not be effected by a numerous Army, was done by the Treachery of one perfidious Villain. There happen'd to be among the reſt of the *Banditoes*, or Exiles, one *Signior Juan*, who had been Baniſh'd for Theft and Robbery, *&c.* and had ſo often repeated his Villainous Crimes there that he had good reaſon to fear a Halter might Cure what Baniſhment could not. And therefore to ſecure himſelf, he reſolved to betray the Place to the *Moors*, and to make them his Friends. And ſo getting into the outer Fort, he watched his Opportunity, which was not very difficult to be obtained (the *Spaniards* being, as was before obſerved, naturally very careleſs and ſecure) and one Day after Dinner (ſome of the

Soldiers

Soldiers being diverted at Cards, &c. others variouſly Buſied, and the reſt Aſleep) he open'd the Gates of this ſmall Fort, ran to the neareſt adjacent Wing of the *Moors* Army; and told them what he had done, and that now was their time to take all, &c. Upon which they Inſtantly got ready, and Marched with the utmoſt ſpeed to the Place, where they found it as he had reported; and forthwith Entered, and Surprized the 200 that were there, and Killed moſt of them before they could be able to Defend themſelves. And had they purſued this Advantage, they might as eaſily have taken the Town, and made themſelves Maſters of it: For it depended upon theſe outer Guards. But they trifled away ſo much time in Dividing the Plunder they had taken, and Quarrelling about their Shares of it, that the Town (perceiving the *Moors* Surrounding the Place without any Oppoſition) immediately and reſolutely Sallyed out, Attacked them, and after a ſharp Diſpute forced them to Retreat from their Newtaken Fort. This ſudden Surprize cauſed a mighty Conſternation thro' the whole Town; all their Shops and Doors

were

were immediately ſhut up; and nothing but the diſmal Cries of the Widows and Fatherleſs was heard in every Street. But the Morning returning with the happy News that the *Moors* were Vanquiſhed, turned all their Lamentations into Joy and Applauſe. This unexpected Defeat, quaſhed their vain and aſpiring Hopes of the *Moors*; and made them for the future afraid to Attempt any thing further than to throw a Bomb or two, when they could get Powder. Their *Bombardier* was a *Vliſſinger*, who was taken about 10 or 11 Years ago, and had lately made his eſcape to *Ceutah*. He often purpoſed, during my Abode at *Sally*, to turn *Jew* for the ſake of one of their Women; but was upon ſome Conſideration or other reſtrain'd from doing it, 'till he was at laſt carried with us to *Macquanes*, and being extreamly Lazy, and deſpairing of his Liberty upon any other ſcore, he ſtrait forſook his Religion and offer'd his Service to the King of *Morocco*; but it being very Extraordinary to ſee ſuch an old Proſelyte, his Majeſty was ſomething Suſpicious, and refuſed to accept of him. But however, preſenting the King with ſome of his beſt

beſt Draughts, and aſſuring him that he was an expert Engineer, &c. he was at laſt admitted, and array'd in the *Mahometan* Dreſs, and ſent down to *Ceutah* Camp, where after 2 Years ſtay, the Alcade recompens'd his good Services, by giving him a Black Wench for his Wife; who had Two already in *Holland* and *Flanders*.

The Bomb-makers and Mortar-founders, &c. were a *Turk*, and an *Iriſh* Man, tho' ſome thought the *Turk* to be a *Ruſſian* Renegado, who, in hopes of Preferment and Reward, had fled from *Algier*, and deſerted his Wife and Family. He Built a Bomb-Houſe at *Thittiwan*, (in which I have wrought hard many Days and Nights) and Run the firſt Iron that was ever Founded in *Barbary*; which at Firſt was generally eſteem'd a Miracle among thoſe ignorant Wretches; and for which he was wonderfully Admired and Applauded. But ſee the Viciſſitude and Turns of Human Affairs; This *Turk*, becauſe the King had made him a *Baſha* and Honoured him with ſome particular Tokens of his Favour, imagined himſelf to be a fix'd Star in this Imperial Orb; 'till (*Haman*-like) he was ſuddenly

thrown

thrown down from the Top of Greatneſs and Ambition, to the loweſt degree of Poverty and Diſgrace; which was occaſion'd after this manner: An *Iriſh* Youth with 11 more, were ſent from *Macquanes* to Work under the aforeſaid *Turk*, who treated them with ſuch extraordinary Civility and Kindneſs, that it gave occaſion for ſome to believe that he had been a Chriſtian himſelf. But particularly this *Iriſh* Man and another, who had ſo obliged him by making ſome Bellows after the Chriſtian Faſhion (which the *Turk* had not ſeen before, and with which he was ſo well pleaſed) that he excuſed them from that Work, and often gave them Money. But we being afterward removed to *Tangier*, in order, as we ſuppoſed, to receive our Liberty, tho' we were unhappily diſappointed of our Expectation at that time: During our Abode there, this Youth applied himſelf to the Deputy-Governour, and told him, That he cou'd make more Bombs, and at a great deal leſs Charge, than his Maſter the *Turk* did. This was very welcome News to the Alcade *Aly Ben-Abdala*, who ſought all Opportunities to rid himſelf of this *Turkiſh* Rival. And

therefore accordingly wrote to the King, and told his Majesty, That he was very suspicious this *Turk* would make his escape to *Algier*, having a Wife and Family there; and the more, when he consider'd what abundance of Money he had gathered together. Wherefore he begged that his Majesty would be pleased to Command him to *Macquanes*, where he might be made more secure: And acquainted the King moreover, that he had there another Bomb-founder, among those Christians that were sent him by his Majesty, who was a better Artist, and had undertaken the Office, and with whom he could prevail to be a *Moor*. The King very readily complied with this Advice, and the rather that he might possess himself of the Money which he had gained in his Land. And so in short the poor *Turk* was sent for to *Macquanes*; and from thence, in a very poor Condition, was ordered further into the Country to pass the Remainder of his Days in Poverty and Misery: A remarkable Instance of Perfidiousness and Levity.

Now to return to the Siege of *Ceutah*. During the time of this Governor, as was observ'd before, there

was very little acted of either Side. But under the Reign of his Succeſſor, who was a *Biſcainer*, and formerly Governor of *Braſilonia*, the War ſeemed to be begun afreſh, and the *Barbarians*, in his time, had very little Quiet. He frequently Sallied out two or three times in a Day; and by a cunning Stratagem obtained a ſpeedy End to this tedious Siege: For upon every Sally, he ordered his Troops to be Clothed in different Liveries, as Red, Blue, and White: Which when the *Moors* ſaw; upon all Occaſions Sallying out they imagin'd to be ſo many freſh Forces, and ſo abſolutely deſpaired of ever effecting any thing againſt 'em. Whereupon, in a very ſhort time, they deſerted their Trenches, and quitted the Siege, with conſiderable Loſs and Shame. This new Governor, alſo ſeveral times, ſent 3 or 4 half Galleys to the Bar of *Thittiwan*, which Landed there, and at firſt ſurprized the *Moors* Watch, and took 17 or 18 Priſoners, and returned with them: In ſhort, *Thittiwan* was ſo Alarmed with a conſtant Fear and Dread of them, (eſpecially when the Winds were Weſtward) that they always kept a Garriſon of 40

Horſe upon the Strand to prevent Danger and Surprize.

During this long and tedious Siege, the Alcade *Aly Ben-Abdala*, General of the *Mooriſh* Forces, received ſeveral Menacing Letters from his Majeſty *Muly Iſmael*, in which he aſſured him, That if he did not take the Place within ſuch a Time, he would infallibly take off his Head.——But the King being a very great *Lover of Preſents*; the *Alcade*, by this means, eſcaped, and reconciled himſelf to his Favour. And it was very happy for his Deputy-Governors that his Majeſty was ſo; for he was Peremptory, and his Word a Law. And oftentimes, without conſidering whether the Thing enjoyned was eaſie or difficult, poſſible or not, if it was not diſpatched as he Commanded, would Execute the Perſon immediately, unleſs the Puniſhment was averted by ſome valuable Preſent: As might be proved by a Multitude of Inſtances.

I have been the more particular in this Relation, that every one might obſerve the Cowardice of this Brutiſh People, as well as their want of Conduct and Reſolution: So that as Affairs

now

now ſtand, the Inhabitants of *Ceutah* have not the leaſt Danger to apprehend from the *Moors*; who can never make themſelves Maſters of that Place without their Conſent and Leave. But to proceed.

Five Leagues diſtant from *Ceutah* Eaſtward, or E. S. E. lyes *Thittiwan*, a large Town; and before it was Beſieged, very well Peopled. It is Situated between two Rows of Mountains; but that on the Eaſt Side is the higheſt. About half a Mile from the Town, in the Valley, flows a ſmall but pleaſant River; which, about 4 or 5 Miles from the City, runs into the Mediterranean. This River in Winter, like the famous *Nile*, overflows all its Banks, and covers the adjacent Valley. The Town has a Bar-Entry, but not above 5 or 6 Foot of Water at the Spring-Tides; and at the Neap it is ſo low, that, unleſs in Winter, a Laden Veſſel can ſcarce paſs: So that the Veſſels that Trade thither, are obliged to be lightned before they can get over; but being once within the Bar, the Water is deep enough till you come to a Creek about 2 Miles higher, called *Martin*; where they lie ſecure from

Thittiwan.

the Danger of Winds. The Country here is very Fertile and Pleasant, and abounds in all the excellent Varieties of Fruits.

From *Thittivan*, East and something Southerly, about 6 Leagues, we have
Rifah. a Village called *Rifah*; it is Situated under a high Mountain near the Sea, where all their Fishing-Boats are Halled up between the Rocks upon a Beach. Most of its Inhabitants are Fisher-men.

And about 8 Leagues E. by S. from this lyes another *Spanish* Garrison, called
Penion. *Penion*; it is parted from the Main Land by a Creek, over which they have a Draw-Bridge, and a small Fort on the Continent. This is but a small Place, but of such prodigious Strength, that the *Moors* have always judged it impregnable; and therefore have never made any Attempt against it.

To the Eastward about 14 Leagues lies another petty Garrison, which also
Minilia. belongs to the *Spaniards*, called *Minilia*: It consists of 3 very small Islands parted from the Main, by a greater Creek than *Penion*; and to the East by South of this, there is another small Place about 18 Leagues distant; but being of

no Note we shall pass it by, and go on to *Oran*.

East and South-East lies *Oran*. This is a large and well fortified Castle, pleasantly situated, with a Town upon the Fast-Land well Inhabited. They have the whole Country, for 8 or 10 Miles round, in Subjection to them. The *Brabers* pay them Taxes, and acknowledge them for their Protectors: For whenever a Party is sent from *Muly Ismael* to demand his Grams or Taxes of them, they immediately fly hither with their Wives and Children, and all their Cattle and Corn, &c. and pitch their Tents under the Walls of this Garrison till the Party is gone, and then return to their respective Habitations: So that tho' he sometimes destroys their standing Corn, yet he can never compel them to acknowledge him as King, or to pay him any Tribute. Oran.

All along this Coast Eastward the *Moors* have no considerable Places, and are very thin Peopled till you come to *Tremisond*, which divides between them and the *Turks*, or *Moors* under the Jurisdiction of *Algier*, and about 50 Leagues distant from it. Tremisond.

Tarradon. South-East of *Tremisond* lies a vast Country, whose chief Town is *Tarradon*, from whence the Country obtains its Name. This was formerly a Kingdom of itself. It is reckoned to be 300 Leagues in Compass; but neither Fruitful nor well Peopled. It lies Easterly and Northerly of *Macquanes*, and is about 3 Weeks Journey from it.

Taphilet. Southward of *Tarradon* lies the vast Country of *Taphilet*, where the present King of *Morocco* was born; it is reckoned near as large as the former, and is more fruitful and better Peopled. Corn indeed is something scarce there; but they have plenty of Dates, which they eat in lieu of it. Here the Inhabitants, as well as those of *Terradon*, are a wild, savage, and cruel People, and generally more ignorant than those of the Low-Countries. Their Sheep are monstrously Large and Fat, and have short Hair instead of Wool: And on the contrary, the People have Wool on their Heads instead of Hair. This Country is also reckoned about 3 Weeks Journey from *Macquanes* E. S. E. though if they could go straight to it, it would not be so much; but because there are Mountains in the way which they

they cannot pass, but are forced to go round, they seldom make less of of it.

Between *Macquanes* (distant from thence about 14 Days Journey S. E.) and *Taphilet* lies the Country of *Morocco*, in which was formerly the Regal City called by that Name, and which gives Title to their Kings, as *Fez* has of late done of Emperor. It is a very great City; but there is nothing of Magnificence, Order, or Regularity in it. But as all their Towns are only a confused Mass of Houses; so this seems the Chaos of all. It is computed to be 6 or 7 Miles in Circumference. Here stands an old *Cassavee* or Palace for the King, which is kept in Repair only in Memory of him that built it: For it is against the Laws, at least the antient Custom there, That any succeeding *Muly* or King should live in the Town, much less in Houses of his Predecessor. So that the former King lived at *Fez*, the present at *Macquanes*, and the following must remove to some other Place. I conceive the Reason of this to be very probable, That because the Country was at first uninhabited and desolate, it was for that reason order'd for the Advancement of Morocco.

of the Whole, that every King ſhould Build, Cultivate, and Improve a ſeveral Part of it; and the King's Reſidence generally occaſioning conſiderable Reſort and Trade.

Drac. Adjoyning to *Taphilet*, on the South-Eaſt, is the Country of *Apoſtates* or *Renegadoes*, wherein the chief Town is call'd *Drae*; from which alſo the Country takes its Name. This Town of late was but a ſmall, mean Village; but now, by the Labour and Induſtry of about 1500 *Renegadoes* who are employed to erect a City here for themſelves and their Poſterity, it is become a conſiderable Place. The reaſon why *Muly Iſmael* ſends all his *Renegadoes* hither, I ſuppoſe may be this: Becauſe once One of them threatned to take away his Life, that he may have as few as poſſible of that *Mala Caſta* (as the *Spaniards* ſay) about him. The Road from hence to *Macquanes* lies through *Morocco*, and is reckoned to be about 16 or 18 Days Journey S. E. from it. This Country affords very little Corn; but to ſupply this Defect, they dry Cheſt-Nuts and Dates, and make Bread of their Flower ground together. But they have ſtore of Cattle; and

abun-

abundance of all Sorts of Fruit-Trees, except Vines, which are ſcarce and unfruitful. In ſhort, every thing here is very plentiful, but Money; of which the Governours allow the meaner Sort to have but very little.

Adjacent to *Drae*, on the South-ſide, is a large and ſpacious Country, called *Sûs*; it is about 30 Days Journey diſtant from *Macquanes* towards the South. This Country and People had always a King of their own, till they were conquered and ſubdued by the preſent King of *Barbary*. Theſe ſeem to be a quite different Sort of People from the *Barbarians*: They wear long Hair, and never ſhave their Beards; and condemn thoſe that pretend to perfect Nature by Art. They are generally of a Tawny or Swarthy Complexion, which is occaſioned by the Heat of their Climate; (for they joyn upon *Guinea*, and run as far as the 17th or 18th Degree of Nothern Latitude;) though ſome fancy it is owing to their prodigious Eating, and Anointing themſelves with Oil, which they commonly do. They alſo differ from the other *Moors* in their Language, and have a peculiar Dialect to themſelves, which they call Sûs.

Shilhah

Shilhah; a Kind of Speech which more resembles that of the *Guinea* Negroes than the *Arabian*. This Land is exceeding Fertile, and abounds in Corn, Fruits, &c. which it produces almoſt ſpontaneouſly; for the Inhabitants are both Lazy and Unskilled in Manuring and Tilling it. And though this Country is bounded with the Sea on the Weſt, yet it has no Sea-port that is remarkable or worth taking notice of, belonging to the *Barbarians*, till you come to *Sancta Cruce*.

Sancta Cruce.

This is ſituated about 14 Days Journey from *Macquanes*. It is a Town of no great Extent; yet the Merchants and *Jews* there drive a conſiderable Trade, eſpecially with *Holland*: Some *Engliſh* Traffick thither alſo. The chief Commodities that this Town and Country afford, are Bees-Wax, Hides, Dates, Almonds, and Copper.

Sophia.

About 14 Leagues North, or N.N.W. from *Sancta Cruce* ſtands *Sophia*, where there is no other Harbour for their Ships but a Bay; one Side of which is made by *Cape Cantine*, and the other by another Head-land towards the South. They Land and Load their Goods by Boats on a Beach or Strand,

where

where a North-West Wind makes a heavy Sea. This Town is situated upon a considerable Ascent from the Shore; it is not very large, but like the rest, irregular and confused in its Streets and Buildings: It is a better Town of Trade than *Sancta Cruce*, maintained as well by Christian Merchants as *Jews*, who have several Ships consigned them both from *England*, *Holland*, and *France*.

About 2 Leagues Northward, or N. by W. from *Sophia*, lies a Sea-port Town, call'd *Azimore*: This (as most of their Havens are) is a Bar-place, which has about 14 or 15 Foot of Water. The Town stands on a Plain, 4 Miles distant from the Entry, where there is a Passage for Travellers by Boat. This Place is a very great Obstruction to them, and prevents the Escape of all Fugitive Slaves, who must needs pass this River to go to *Massignan*, a *Portuguese* Garrison, about 2 Leagues South-West and by South distant from it. Azimore.

Massignan is a Town and Castle lying on the Main, and surrounded with a strong and high Wall. On the South, South-East, East, North-East and North, it is fenced with Ramparts, Counter-scarps, Massignan

ſcarps, &c. and fortified with abundance of Canon, which renders the Inhabitants Maſters of the adjacent Plain, where they have very good Paſturage for their Caſtle, but not always without Trouble and Diſturbance; for the *Moors* make it their Buſineſs to ſurprize their Herdſmen, and to drive away their Flocks and Herds: So that they are forced to keep a conſtant Watch upon the Top of their Steeple, from whence they can ſee all the Neighbouring Valley, to prevent them. And if any Party of the *Moors* appear, the *Portugueſe* immediately Sally out, and put them to Flight. On the Weſt there is a Haven for ſmall Ships, which ſupply the Inhabitants of this Place with Proviſion from *Portugal*: Here alſo the *Braſil* Traders Water ſometimes.

Quite from *Azimore* Northward to *Sally*, there is no Sea-port, Town, or Village, that is worth remarking. Only in the Road between them, you find the Ruins of a demoliſhed Building which ſeems to have been a Caſtle or Tower; and now goes by the Name of *Stewkley's-Tower*. The *Moors* themſelves have learned to Rehearſe ſome Part of the *Portugueſe's Chronicle*, *viz.*

That

That by this Tower there was a bloody and fatal Battle between 2 *Moriſh* Kings, and the King of *Portugal* aſſiſted by the then King of *Sivilia*, and our *Engliſh* Valiant *Stewkley*, in which they were all ſlain; from whence this old Verſe, *viz.*

By this ſame Tower, in one Day, Five were ſlain,
Four *that were Kings, and* One *that wou'd be fain.*

The Regal City is *Macquanes*, which has nothing extraordinary to recommend it beſides the *Caſavee* or King's Palace, which indeed is magnificently Sumptuous. It is at leaſt half a Mile in Compaſs; and adorned with all the beauteous Variety of *Cones* and *Cubes*, moſt exquiſitely Cut in Azure and Marble: With a delicate and ſtately Fabrick, called a *Maſs-Waar*, where moſt of his Majeſties Wives and Concubines are kept; which is ſuſtained with at leaſt 500 Pillars. And the *Water-works*, *Banniards*, and *Ciſterns*, are moſt admirably Fine. The Houſes here indeed are Paved with Syllices or Slate curiouſly Painted and Carved; yet all this while with the leaſt Order and Uniformity imaginable. Mac-quanes.

Fez. A Days Journey from *Macquanes*, and Four from *Sally* Eaſtward, and E. by S. ye have alſo the ſo much renowned City of *Fez*, which is magnified by ſeral Writers to 6 times the Bigneſs and Statelineſs that it really is: But Towns, and moſt other Things, are commonly larger and finer when talked of Abroad, than they are experienced really to be at Home. I have often been informed, That this Town had in it 500 Churches and Chapels, 300 Hoſpitals, 7 or 8000 Inns, 10000 Fountains, *&c.* It is true indeed, that it is of a pretty large Compaſs (both Towns, *viz.* *Fez*, *Balye* and *Fez-Gedid*, or *Old Fez*, and *New Fez*, being about 4 and a half, or 5 Miles in Circuit;) but does not in any other reſpect anſwer the Deſcription that is generally given of it: For there is nothing of Compactneſs, Order, or Regularity in it. And as to the prodigious Number of Churches that it is commonly reported to have, I dare affirm, That there is ſcarce 60; and for Hoſpitals, I could never find any, unleſs every Sick Man's Houſe ſhould go under that Notion. And notwithſtanding that extravagant Number of Inns and Taverns that is pretended, a Stranger

without Enquiry might be very much troubled to find Entertainment. But as to Fountains there are plenty of them, though vaſtly ſhort of the Number above-mentioned.

Thus having, as I propoſed, given a ſhort and ſuccinct Deſcription of the moſt conſiderable *Cities*, *Forts*, *Towns*, *Caſtles*, &c. in this Part of *Barbary* called *South-Barbary*. I ſhall proceed to give an Account of the *Nature* and *Manner of Living* of the Inhabitants; their *Cuſtoms*, *Government*, and *Civil Laws*, &c.

CHAP. II.

Of the Nature and Manner of Living of the Inhabitants.

THEY are a People of a brown, tawny, dark Complexion; generally Idle, Ignorant, Miſtruſtful, Jealous, Falſe, Perfidious, &c. They ſtile themſelves indeed *Muſlimin*, which ſignifie Believers; yet they are ſo inſufferably Falſe and Treacherous, that neither their Word, nor their Oath, can be depended upon from the firſt to

the laſt: For they will confidently affirm what they know to be a notorious Lye, and ſwear to the greateſt Falſhood. They will promiſe you to do what they never ſo much as intended, and Perjure themſelves daily for the leaſt Advantage. And they are Jealous to that degree, that the Husband will not truſt a Brother with his Wife: Nay, if his Father comes to Viſit him, he muſt ſtand at the Door till the Females are ſecured in a cloſe Room before he can get Admittance. Yet, in ſpite of all the Strictneſs and Caution they can uſe, the Women have Will and Invention enough to procure a great many Opportunities favourable to their Inclinations. And I reckon we are generally more ſecure of the Chaſtity of our Women in *England*, where their Vertue and Innocence are their only Guards, than theſe *Barbarians* with all their Suſpicion and Jealouſie: Becauſe Reſtraint and Prohibition naturally excite Deſire, and quicken our Appetites; according to the Poet,

Nitimur in vetitum ſemper cupimuſque negatum.

Beſides, there is a Piece of Decorum which the Husband is obliged to obſerve in regard to the Wife, that gives them an occaſion which they ſeldom want cunning to improve to their Advantage: For if he ſees but a Pair of ſtrange Shoes ſtand at the Door, he muſt not in Decency enter his Wife's Apartment, but retire out of the way till the Stranger is gone; which probably is often a Gallant concealed in Womens Apparel. And though they are glad if they can but ſteal an Opportunity to converſe with them in private, yet if they chance to ſee a Man enter the Door when the Husband is at home, they immediately run and cry out as if they were raviſhed. Indeed their Confinement would be unſupportable, but that the Cuſtom of the Place, and the Manner of their Education, make it familiar and eaſie. For they ſee no other; and they are taught nothing by their Parents but to Waſh and Scour Houſes, to Bake a little Bread, and to ſerve their Husbands, *&c.* who treat them like Handmaids rather than Wives: For they are never taught to believe any Equality between Husband and Wife. There the Man lies

It is the Cuſtom to pull of their Shoes, and to go in bare Foot.

upon the beſt things in the Houſe, and the Woman upon a Matt, or the bare Ground. And if he thinks fit to converſe more intimately with her, he calls her to him, and when ſhe has ſtaid his Pleaſure he diſmiſſes her again.

The *Barbarians* are more Jealous and Lazie than the Native *Iriſh*; And tho' the King obliges ſome of them to Work very hard, yet when they can get at a diſtance from him, they had rather ſuffer Hunger than Work for their Bread. So that through the Idleneſs and Ignorance of this People, their Country in a great many Places, which undoubtedly is one of the beſt Soils in the World, lays waſte like a Wilderneſs or Deſart. And though they ſeldom Sow more than they ſuppoſe will Pay their Tax, and afford their Family a mean Subſiſtence, yet ſuch is the Fertility of the Ground, and the Temperature of the Climate there, that in ſeveral Places, with but ordinary Care and Pains, their Land produces 3 Crops in a Year, for a great many Years ſucceſſively.

The Citizens are alſo generally of the ſame mind; for they had rather

Live

Live idly, (tho' meanly) upon the Product of a Vineyard of their own, than let themſelves out to Work for other People. Though they do not ſeem to want Encouragement; for their ordinary Wages is 3 *d.* or 4 *d.* a Day, which is equivalent to our Shilling in *England*. There are ſeveral Mercers or Shop-keepers in moſt of their Towns, but few of them are Rich; for the whole Stock of their Shops ſeldom exceed the Value of 20 *s.* ſo that their Trade and Profit cannot be very conſiderable: But every thing being Cheap, they can Live after their manner tolerably well upon it. One great reaſon of their being ſo poor, beſides their want of Induſtry, is, That when they have a little Money to ſpare they never dare venture to let it out upon Intereſt, leaſt they ſhould thereby get the Repute of Rich Men, and ſo conſequently be more ſeverely Taxed, if not Robbed of all they have. For which Reaſon they commonly hide it with moſt of their Houſhold-Goods of any Value, in a Hole under the Ground: So that their Houſes are Naked and have nothing to be ſeen in

them, but a Matt or two to lye on, and a few ordinary things.

It is obferved to be as true as uncommon, that the Boys have generally better Capacities than the Men, and are more Active and Induſtrious at the Management of Buſineſs; And that after they are 14 or 15 Years of Age they grow Idle and Dull, and their Ignorance and Folly, encreaſe with their Years. The natural reaſon of which, I preſume may be, their Living Regularly and Chaſt when they are Young, and that afterwards indulging themſelves in all manner of Luxury and Vice, they loſe their Underſtandings, and are rendred Effeminate by their extravagant Lewdneſs and Intemperance.

As for their Traffick, that is very low; for they have no immediate Commerce or Correſpondence with any Foreign Nation, but have all their Goods conveyed to them by the means of the Nominal Chriſtian Merchants that reſide in that Country; or by the *Jews* who are the chief Traders there; and who by their Aſſociates (the Chriſtian Merchants) ſupply the *Moors* with all Neceſſaries which they

want

want Materials or Art to furnish themselves withall: So that the *Moors* have their Dependance upon the *Jews*, as most of them have theirs upon the Christian Merchants; who supply them with Goods whereby they are enabled to Pay those exorbitant Taxes that are imposed upon them.

And though there is but little Trade in their Towns and Villages at best, yet the *Jewish-Sabbath* is easily distinguished from any other Day: For then all the Tents and Shops both of *Moors* and *Jews* are shut up; and an absolute Prohibition from all manner of Buying and Selling, Paying and Receiving Money, &c. And it were well if the Christians were as strict in the observance of their Days of Religious Worship. But alas! their Merchants constantly on Sundays have a Market or Fair in their Houses from Morning 'till Night; where abundance of *Jews* and *Moors* meet together to Weigh *Wax*, *Copper*, *Hides*, &c. and to Buy *Nails*, *Iron*, *Linnen*, *Tobacco*, *Brimstone*, *Cocheneal* and other Sorts of Dyes. Where there is nothing but Lying, Cheating, Blaspheming, and Cursing the Merchants and Christians by

wholesale. A Custom very Scandalous and Prejudicial to the Pure and Holy Religion which they Profess; and which makes the Cross of Christ, become a Rock of Offence to those miserable Infidels, who are glad of any occasion to ridicule and despise the followers of it.

The Common Merchandize in their Towns and Villages is *Corn*, *Bees-Wax*, *Honey*, *Butter*, *Oil*, &c. Commodities which the *Brabers* bring in from the Neighbouring Parts of the Country; of which none are suffered to be Exported, but *Wax*, *Hides*, *Copper*, *Tin*, *Dates* and *Almonds*; which Pay 20 *per* 100 to the King, and all Imported Goods but a Tenth.

There are also some *Turks* of *Algier* and *Tunis* who Trade in *Silk*, *Cotten*, *Striped-Stuffs*, fine *Girdles*, &c. from the *Levant*. But of these there are but a few, and most of them Wealthy, not being so oppressed with the Weight of Taxes as the rest are.

There are some *Greeks* too of *Armenia*, who Merchandize in little matters; but they are so inconsiderable for their Trading as not to be worth our taking Notice off: However their Religion being some-

ſomething different from the reſt we will juſt give the Reader a ſhort Account of it.

Tho' they commonly go to Maſs with the *Roman-Catholicks* yet they differ from in their Practices at leaſt, if not Principles; and ſeem ſo far to follow the abrogated Ceremonial Law, as to Celebrate the Feaſts of New Moons, &c. at whoſe appearance they immediately mount their Houſes and Sing a Pſalm or ſome other Canticle. Whether this Cuſtom proceeds from the Ancient Manner of the *Jews*, or from the preſent Superſtitious and Idolatrous Worſhipping of the Moon and other Elements, which the *Armenians* and *Perſians* (among whom they were Born) ſtill continue Guilty of, I will not pretend to determine. They differ alſo from the *Papiſts* in ſeveral other Ceremonies, as in the order and manner of their Faſts: They extend their *Lent* to double the length of the uſual Time, *viz.* to 80 Days; in which they abſtain from *Fiſh*, *Butter*, *Cheeſe*, *Eggs*, &c. (contrary to the Practice of the *Romiſh* Church which allows the Eating of all theſe) and Live on *Herbs*, *Lentiles*, *Peaſe* and

other

other Fruits, immediately gathered. They uſe alſo ſome other pieces of Mortification and Auſterity as Lying upon the Floor, *&c.* But there is a more Eſſential and Fundamental Difference between them and *Proteſtants*; for they are for Eſtabliſhing a Righteouſneſs of their own; and lay ſuch a ſtreſs upon the Merits and Vertue of their own good Works, as to render the Price and Satisfaction which our Saviour has Paid of little or no Account. In which they ſeem to differ but little from the *Socinians*.

CHAP. III.

Of the Habits that are Worn by both Sexes in Barbary.

NOtwithſtanding there are a few in ſome Cities, eſpecially the King's *Negroes*, that are Clothed in Blue, Red, Purple, Scarlet and Green, *&c.* yet the general Colour that is Worn by all Sorts of People is White. And though their Complexions are for the moſt part of a different hue, yet all

all of them, of what Sex or Quality ſoever, delight extremely to wear White Cloaths; and uſe no other Colour, but for their Caps, which are Red, and which Men of all Ranks and Conditions are obliged to Wear after they are Married; And till then all their Youths, even the King's Sons themſelves, commonly go Bare-headed. They wear no Hair under theſe Red Caps (but are cloſe ſhaved) except a Lock upon the top of their Heads, which they leave of about a Shilling's breadth, by which they expect that *Mahomet* will draw them up to their imaginary Paradiſe. They ceremoniouſly obſerve that Command of *Moſes*, in not cutting the Corners of their Beards; and therefore only ſhave under their Chins, and a little upon the upper part of their Cheeks, and their upper Lips, and wear very large Whiskers.

Their Shirts, of which the Common Sort wear none, have Sleeves longer and wider than the Bodies; and which, except when they roll them up, hang down almoſt to the Ground. They are not gathered at the Top like ours, but rather reſemble Smocks than Shirts; upon which they wear a ſort of a

Waſtcoat

Waſtcoat without Sleeves, which they call a *Citharie*. This they put over their Heads; but its being whole both before and behind, makes it trouble-ſom to get on and off. Next to this the better Sort of them wear a Coat with ſhort Sleeves that reach but half way between their Shoulders and their Elbows; whereon they wear a prodi-gious Number of very ſmall Buttons, ſet thick, though they never uſe them; for their Coat is ſo large, that they wrap it about them, and tye it round their Waſte with a Girdle or Saſh: In which (having no Pockets) they carry their Money. And their Knives, which are as long as a Bayonet or Ponyard, they ſtick between their Coats and their Saſh; of which they wear Va-riety of Sorts and Colours. Below they have nothing but a Pair of Lin-nen Drawers, which they tye under their Shirts next their Skin. They wear no Stockings: But the richer Sort of them have their Drawers down to their Mid-leg; but the poorer wear them above their Knees. Their Shoes are made of Goat Skins, which they dreſs very well; and have but one Sole like the *Iriſh* Brogues, and are ſowed on

the Inside, and then turned. They are made so very exact to their Foot, that they can easily change them

Over all this, the best Sort of them wear *Haegs*, or very fine white Blankets, about *6* Yards long, and 2 broad; in which they wrap themselves so as to cover the whole Body, except the right Arm. Some of these *Haegs* are exceeding fine and transparent; but others are more substantial and fit for Service. They wear also in cold Weather Barnuses, which are a kind of short Cloaks, like a *Spanish Capput*, or those that the *Franciscan* Fryars or *Capuchins* wear, with Caps to cover their Heads.

The *Barbarians* have an exquisite Art in making and whitening these *Haegs* and *Cass-shal* Cloths, which very much resemble our *English* Cloth-Serge, and of which they make these *Barnuses*: For I have never seen any Woollen Cloths so Fine or so White in any other Place.

The Women, as I am informed by those Christians who were more conversant with them, seem to follow something of the antient Fashion of Plaiting their Hair with Ribbons or Tape in two Plaits, which hang down their Backs, and are tied together at

the

the Ends. And about their Heads they wear a coloured Sash (Red, Green, or Striped) which also hangs down below their Wastes. Their Ears are commonly adorned with Gold or Siver Rings, according to their Quality and Condition, in which are set Blue Stones which they highly prize, though we generally Esteem them of no great Value, except for their *Water*; which is reckon'd a Soveraign Cure for Sore Eyes. Those that can afford it wear Coral Beads about their Necks, and sometimes coloured or painted Glass: And before, upon their Breasts, hangs a Piece of Gold or Silver, or some Sea-Fish Shell, which is commonly known by the Name of *Guinea-Money*. The common Sort also wear Bracelets about their Necks, and Silver Rings upon their Fingers and Thumbs: To imitate which, the very Meanest of all have a Copper Signet upon the Fore-finger or Thumb of their right Hand.

The Womens Smocks are of the same Fashion with the Mens Shirts, except that upon the Breast they are curiously Flourished and Wrought after the Manner of Lace. Next to these they wear a Coat which also differs very little from

from the Mens, and is only ſhorter than theirs. Inſtead of a Petticoat they wear a Piece of Green or White Cloth, about two Yards and a half long, which they wrap about their Middle, and tye with a Girdle or Saſh; and over this they wear a *Haeg* of the ſame ſort that the Men have; and Red Shoes that differ very little in Shape from theirs. When they go abroad they have Drawers of a prodigious Length, which they pull on to cover their Legs, having no Stockings; and turn them up into ſo many Folds, that it makes their Legs ſeem to be of an extraordinary Size. 'Tis a Cuſtom alſo among them, whenever they appear abroad, to wear a Linnen Cloth over their Faces to hide them.

CHAP. IV.

Of their Government and Civil Laws, &c.

THEIR Government is Deſpotical and Abſolute. The King's *Will* is the *Law*; and his Pleaſure the Sole Warrant for the Actions of his Sub-

Subjects. The Chief Sort are but his Creatures or Tools: And the Commonalty are his Servants and Slaves. He raiſes and prefers whom he thinks fit, and diſpoſes of the Lives and Fortunes of his People *pro Arbitrio*, without ſuffering them to contradict or diſpute whatever he ſays. And though they pretend to acknowledge the *Mahometan* Law as the Fundamental and Indiſpenſible Rule of their Religion and Worſhip, yet the King's Comment upon this muſt needs be received as the Beſt and moſt Valid Interpretation. And none of the Clergy (if I may give the *Tolops* and *Cadies* that Title) dare, upon Pain of the higheſt Puniſhment, preſume to ſay, That his Majeſty's Order is a Trangreſſion; but are forced, contrary to their Judgments and Conſciences, to vindicate and applaud his Barbarous Cruelties and Murders, as ſo many Inſtances of the greateſt Juſtice and Equity.

I have often reflected upon this Tyrant's Oppreſſion and Cruel Uſage to his miſerable Subjects with Amazement and Horror: And have, at the ſame time, equally wondered at their *Tameneſs*, *Cowardice* and *Puſillanimity*; That

ſuch

ſuch a Multitude ſhould ever contentedly ſuffer one Man to Tyrannize over them, without contriving ſome Means of Redreſs. But when I had converſed with them ſome time, I was induced, by the Conſideration of their Natural Falſity and Jealouſie, and their mutual Diſtruſt and Suſpicion of one another, to impute it in a great meaſure to this Cauſe, *viz.* That being conſcious to themſelves of each others Treachery and Falſhood, they could never confide in one another ſo far as to form a Conſpiracy or Rebellion with any poſſible Hopes of Secrecy and Succeſs: For there is no-body dare communicate any thing, even to his Brother, that he is afraid ſhould be made publick.

And though the habitual Hypocriſie of this People is ſuch, that you can never be ſecure of their Sincerity; for they will Compliment and Flatter you with Expreſſions of Friendſhip, when they would Sacrifice you in their Hearts with Malice and Hatred: Yet, as I have ſaid, it is upon this that the King's Safety ſeems chiefly to depend: Who takes care alſo to keep them as Poor and as Low as it is poſſible; be-

cauſe he is not ignorant, that Money and Power in the Subject, are but the Means to cauſe Faction and Rebellion againſt the Prince: For which reaſon it is Crime enough for any Subject to be Rich or in Eſteem with the Vulgar. And therefore, as ſoon as he perceives that any of his Subſtitutes eſpecially are beloved by the common People, he quickly finds means to deprive them of their Power, and to reduce them to Poverty and Ruin: So that as ſoon as he has the leaſt Suſpicion of any Deſign, he preſently Iſſues out Orders to apprehend ſuch a Perſon, and to bring him before him in Irons, &c. Who, when they are once accuſed (for he inſiſts upon no Proof of their Crimes) very ſeldom eſcape a Shot, or a Thruſt with his Launce, or the being dragged after a Mule till they miſerably Die.

Indeed if they believe, as they pretend to do, That all that Die by his Majeſty's Order or Hand, are infallibly aſſured of an eminent Place in their *Mahometan* Paradiſe; it may poſſibly be ſome Extenuation of their preſent Sufferings: To Die honourably here by the Hands of a King, and thereupon to be promoted to Glory and Felicity.

As to their Subſiſtance, every thing they leave, Eſtate, Wife, Children, Servants, *&c.* do, *ipſo facto*, fall to the King. Thoſe that are able to Work, become his Magaziners, and are maintained at his Expence; but they are ſtrictly obliged to perform the Tasks that he impoſes. By this means he has reduc'd a Third Part of his People into the Condition of Slaves; and has every Day, at leaſt, of Men, Women, and Children, 12000 at Work for him.

Another Piece of Policy and Cruelty of *his*, is the giving Power to theſe Magaziners, eſpecially his Negroes, to Plunder and Rob the reſt of his Subjects; who vainly imagine themſelves free, and yet are forced to ſubmit to ſuch Oppreſſions and Injuries. There are indeed, in ſome of their Towns, Magiſtrates which have the Title of Juſtices; but their Power extends no further than to accommodate little Differences between the *Inhabitants*. And having ſuch juſt Reaſon to dread the Diſpleaſure of his Majeſty, they are never willing to intermeddle in any matter relating to the King's Party. Sometimes the People themſelves, when they are very much abuſed, will ven-

ture to represent their Case to his Majesty; but it commonly happens, that both the Offender and Sufferer pay dearly for it.

There was once a poor Country Farmer (or, as they call them, *Braber*) robbed by the King's Negroes of a Yoak of Oxen, which were the only Means of his Subsistance; and finding there was no other way to get any Redress, he made a desperate Resolution, to apply himself to the King, who at first seemed to give a favourable Heed to his Complaints: And calling all his Negro-Guards before him, he made them all pass leisurely by the Man, that he might single the Robbers out: And when he had done this, he immediately Shot every one that the *Braber* had challenged as Guilty: Upon which the *Braber* thanked his Majesty for his great Justice, and would have departed. But it being demanded, If he was able to make Satisfaction for the Damage that might accrue to his Majesty's Interest by the Loss of so many Negroes? He answered, That he was not; as being at best but Poor, and now Robbed of all he had. Whereupon the King called for a Musket and Shot him also upon the Spot. And

then

then turning to his *Alcaides* and Governours, with some *Tolopes* or *Mooriſh* Prieſts, he asked them, If they did not think he had done a ſingular Piece of Juſtice in Killing this *Braber*, who ſought to weaken his Forces and Intereſt? Upon which they all of them (not daring to do otherwiſe) extolled his Majeſty's Wiſdom, and highly applauded the Noble Act.

About 4 or 5 Years ago, it was as common as pitiable, That whatever Slave had endeavoured to make his Eſcape and was caught, was forthwith brought back to the King, who immediately Killed him, and ordered a Reward for thoſe that had taken him: So that in a very ſhort time he had ſlain a conſiderable Number of his Chriſtian Slaves. But at length reflecting that the *Moors* had a mortal Averſion to the Chriſtians, and that they might probably accuſe them for the ſake of the Reward, whether they deſerted or not: And moreover, that by this means he diminiſhed the Number of his Chriſtians (who are worth double the Number of *Moors* for Work) he reſolved to alter this Practice. And ſoon after, a *French* Man being brought

before him for running away, he anſwered the Accuſer's Expectation ſo far as to ſlay the Chriſtian; but inſtead of ordering him his Reward, He obliged him immediately, upon pain of Death, to Pay, or to find Security for the Payment of a *Kental* of Money (which is valued at a 1000 Ducats, or 400 *l.*) for the Loſs of his Chriſtian, which he had cauſed him to Kill. But he not being able to ſatisfie ſuch a Demand, the King, without any Heſitation, run him through with his Launce; and gave Order, That none for the future ſhould preſume to deſire him to Kill his Chriſtians, unleſs they reſolved to Pay for them.

In ſhort, as was obſerved, he is Abſolute in all his Dominions; and ſolely diſpoſes of all Perſons and Things therein. The Nobles are of the Race of *Mahomet*, or of the Kings of *Barbary*; and have the Title of *Mulys* and *Shrives*, or Lords of the Blood Royal: But ſome of them are very Poor, and little Eſteemed.

The moſt Eminent Perſon next the King, was, during his Life, the *Secadine*, or the preſent King's Uncle. And ſince his Death *Kaid Aly Ben-Abdala*, Gover-

nour

nour of *Tangier* and *Thittiwan*, &c. has been in great Reputation with his Majesty; and has the Title of Vice-roy and Excellence from Foreigners. I suppose it is by his great and frequent Presents that he ingratiates himself with the King; which he can best procure by the Means of the Christian Merchants who reside in his Sea-ports, &c. And being at the same time a Person of such ordinary Abilities, as never to raise any Jealousie or Suspicion of Design in the King: For, as was hinted before, it is Policy and Interest in this Prince to chuse such Substitutes and Governours as have no great Capacities or Understanding in Politick Affairs, to send into the remote Parts of his Dominions, least they should hatch a Conspiracy, and subvert his Government.

His Majesty's (of *Morocco*) chief Courtiers and Counsellors at present are the *Alcaide Abdal Roushie*, *Abdala Benetia*, *Melleck*, *Hamet Ben Haddu* (Ambassador to King *Charles* the Second of Blessed Memory) *Bab-Bulcheer*, an Eunuch, who is over his House and Houshold, and a Black of *Guinea*, which is the Chief of 300 Eunuchs that attend his Majesty's Wives, and Concubines, and Children.

His Majesty divides his Land into little Portions, which he disposes of to his Favourites as an Encouragement for their Industry; to promote *Tillage*, *Architecture*, *Fortification*, Making of *Arms*, *Powder*, &c. But in all the Privileges he confers, he reserves the Prerogative of Revoking them at Pleasure.

As to the Laws, the Sum and Perfection of them is this, That every Person, in his Majesty's Dominions, shall yield an entire and absolute Obedience to his Commands in all Things, without questioning the Reasonableness and Expediency of them. There are besides some particular Rules for their Behaviour, *&c.* which are contained in the *Alcoran*: As the Prohibition from Drinking Wine, or Eating upon the Fast of *Ramdam*; against Buggery and Sodomy, *&c.* for which they are notoriously scandalous. I remember an incredible Instance of this kind: *Muly Hamet*, one of the King's Sons, cruelly killed a Christian Slave, because he would not become his Footstool when he was about such an unnatural Action with a Mare.

CHAP. V.

Of their Religion, Worſhip, Clergy, Faſts, &c.

AS to their Religion in General, They believe one Sole God in one Sole Perſon, who is the Creator of Heaven and Earth, and will moſt certainly reward the Righteous, and puniſh the Wicked. And for their Rule of Faith and Practice, They profeſs the Doctrine of *Mahomet*, which is contained in the *Alcoran*, whom they believe to be a very great Prophet ſent down from God to teach Men the Way of Salvation. But this being treated of at large in ſeveral other Books, we ſhall confine our Relation chiefly to Matters of Practice.

And firſt in Obedience to that Article in their *Mahometan* Law, injoyning the Exerciſe of Frequent Prayer. They Aſſemble in their Churches 7 times in 24 Hours, *viz.* at 2 and 4 a Clock in the Morning, at Noon, and at 2 and 4 in the Afternoon, and then about Sun-ſet, and again at 8 at Night.

Their

Their Churches are tolerably Magnificent, and adorned with Mats very finely wrought, and ſtrewed with Ruſhes of various Colours, and have Lamps burning with Olive Oil: But they obſerve no great Exactneſs in the Situation of them; but ſet them indifferently Weſt and Eaſt, North and South, *&c.* though at the upper End they have a 4 ſquared Steeple, one of whoſe Sides always ſtands directly Eaſt; at the Top of which there is a long Pole erected, with a Piece faſtned to it acroſs; and at the End a Pully and Rope, with which, at the uſual times for Prayer, they hoiſt up a White Flag to give the People Notice: For they uſe no Bells nor Clocks. And upon *Friday* in the Afternoon, which Day they have a reſpect for above the reſt, though they have properly no Sabbath or Day of Reſt, they always hoiſt a Green Flag.

At the aforeſaid Hours, a *Tolope*, or one of their Prieſts, mounts the Steeple, and hoiſts the Flag, and then goes to every Side of it, and with a loud Voice repeats theſe Words, *viz. Ulla Kebeera*, i. e. *God is Great*, 4 times; and when he has done this, he goes and turns

his

his Face to the Eaſt, and cries as loud as poſſible, *Shaduwill ha ali ala ulla la*; which ſignifies, *Let us Pray to God, the God of Gods*: And adds, *Shaduwill a Mahomet a Rous ulla*; that is, *Let us Pray to* Mahomet *at the right Hand of God*: Both which he repeats twice; then he walks round again, repeating the Words *Ulla Kebeera*, and ſo comes down: At 2 and 4 in the Morning he hoiſts a Lantern with his Flag, and ſometimes Sings an Hour or Two: At 12 a Clock he hoiſts the Flag again, and lets it flow about till near 2 in the Afternoon: And then at 4 he hoiſts it alſo, and lets it hang about one-fourth of an Hour: And at Sun-ſet, or a little after, in Winter time, when he pulls it down as ſoon as he has uſed the fore-mentioned Words. There are but few of them ſo zealous as to go to Church at any of theſe Seaſons, except at Night; for they Eſteem all Places alike for their Devotion (but their Saints Houſes:) and often fall to their Sort of Prayers in the Field, Streets, *&c.* as well as in their Churches.

The Manner of their Worſhip is this: As ſoon as they come to Church, they throw off their Shoes, and fall upon

upon their Knees twice with a deep Sigh, and the word, *Ulla*, or God; and then rising again Prostrate themselves 4 times, or more, with their Faces to the Ground, kissing the Dust in Token of their Humility and Subjection to God (though they are the proudest People under the Sun) and then call upon their *Mahomet*, and mutter words unintelligible to any but themselves: And at last arise and salute one another with a *Larankcum Sidie*, or the wishing God to be with them, *&c.*

In their Churches they repeat the abovementioned words, *Shaduwill*, &c. ten times to God and as often to *Mahomet*, and then a *Tolope* with some of them that have learned to repeat a Verse or two of the Psalms of *David* by heart, say or sing them out; which they repeat, perhaps 500 times over. But herein the gross Absurdity of this People is very observable, who positively declare, that Lying, Swearing, Perjury, *&c.* are no Sins; because God, they say, takes no Notice of the Thoughts of the Heart, nor the Words of the Lips; and at the same time expect that their Prayers will be the more favourably accepted, for their frequent Repetition.

The

The chief and hardeſt part of their Practical Religion, is their frequent waſhing, which they believe to have that admirable Virtue and Influence, as of it ſelf, to be ſufficient for the Purifying of the Soul from all Filthineſs and Sin, as well as cleanſing the Body from its external pollutions: And for this reaſon they are very curious about waſhing their Dead, that no defilement may remain upon the Corps; and have but little Charity for thoſe that are ſo unhappy as to be Buried without it; becauſe they believe, that their Prophet *Mahomet* will never ſuffer any thing that is polluted or defiled to be admitted into his Society in their Fantaſtick Paradiſe.

Thoſe that deſire to ſeem Zealous in the Obſervation of their Law, never Eat nor Drink, nor do any Act of Nature, but they waſh themſelves from the middle downwards; and every time they go to Church, do the ſame. And always in a Morning, before Day, (be it Winter or Summer) either they themſelves, or the Wife or Concubine, with whom they laid the Night before, waſh their whole Bodies all over; which they ſuppoſe does effectually cleanſe

cleanſe them from all their Nocturnal Pollutions, and then they prepare for Church, *&c.*

For the better convenience of Waſhing, they have moſt of them a Banniard or Ciſtern of Spring Water in their Houſes: And thoſe of better Subſtance and Quality have warm Water every Morning. They are alſo very great lovers of fine and clean Linnen; and therefore extreamly careful to keep their Shirts and Drawers ſo: And you cannot diſoblige them more than to touch them, or come nigh them with dirty Hands,

The Women perform their Devotions at Home, and are ſtrangers to the manner of their Husbands Worſhip, at Church. Indeed their Religion conſiſts chiefly in obeying their Husbands and Maſters in waſhing and keeping clean their Houſes and Cloaths, *&c.* for they have all of them a firm perſwaſion that they ſhall be Sav'd by the Merits and Sanctity of their Husbands; and believe there is nothing requir'd of a Woman, but to do what her Husband commands her, without diſputing the Expediency or Lawfulneſs of it. Though ſome of the

old

old Matrons are more Devout, and after waſhing in the Morning, turn their Faces towards the Eaſt, and kiſs their Hands, Whiſpering 2 or 3 Words, which they preſume are of ſufficient Efficacy to defend them from the Perils and Inconveniences of the Day.

Their Clergy are not eaſily diſtinguiſhable from the Laity; for there is no difference in their Habits, except that on the Flaps of their Shoes there are 2 ſmall pieces of Leather ſtanding higher than the reſt. And as their Dreſs is very little different from Theirs, ſo is their manner of Living too; eſpecially of the *Tolopes*, which is an inferiour Order: For theſe being generally numerous, and their Sallaries very ſmall, they are forced at leiſure Hours, to Employ themſelves in ſome Handicraft Buſineſs for their Support and Subſiſtence.

Thoſe of the chief Order among them are ſtiled *Cadies*, which are reckon'd to have ſome affinity with the Order of the *Rabbies* among the *Jews*, and are highly eſteemed by them. Theſe alſo wear the ſame Habit with the reſt, but have a much better Allowance. They commonly live near

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the Churches; and are very Instrumental in reconciling Differences and Contentions among the People; for which end they use the Authority of the *Alcoran*.

But above all, they chiefly admire and esteem their Necromancers, Wizards, Conjurers, &c. whom they adore and call by the Name of Saints, and frequently beg Alms for their Sake and Subsistence: Of which they Report and and believe innumerable ridiculous and extravagant Stories; whereby we may observe at least, how easie a thing it is to impose upon this Peoples Ignorance and Credulity.

It is reported of one of these Saints, That upon a Poor Man's coming to him, that had lost his Ass, upon whose Labour his Livelihood depended, to get some Intelligence where he might find him; this Saint told him, that his Ass was gone so far into the Country, that he could not have him back in less than a Fortnight; but ordered him in the mean time to go to such a Wood, where as he entered he should find a Lyon with a Halter about his Neck, that was tame and tractable, and bad him take him Home and use

him

him inſtead of his Aſs, till he returned; whereupon the Poor Man went and found every thing as he had foretold, and took the Lyon along with him, which ſerv'd him very willingly for 14 Days; at the end of which his Aſs was brought back again, and faſtned to the Door: But the Man finding the Lyon ſo fit for his Service preſumed to work him a Day longer than he was ordered; and at Night putting him up with his Aſs, he broke looſe and tore him to pieces; and the Owner ſtriving to reſcue him, periſhed by the ſame Fate, becauſe he had tranſgreſſed the command of the Saint. This, and abundance of ſuch abſurd and incredible Stuff, is Recorded in Memory of their Saints.

Sidie Abſalom is Canonized, and had in mighty Veneration by them, eſpecially by the Young Women, who if they have but a Fleece in the World will give it to the Beggars in his Name, in hopes they may have Huſbands as Handſome and Beautiful as he was.

The King has ſome Horſes alſo, which he calls Saints, and which often ſave the Lives of Chriſtian Captives

by running under their Bellies; for they as well as the Wizards, &c. are a Sanctuary and Protection for all Malefactors.

There are ſome Saints, indeed, of leſs repute with his Majeſty, and from whoſe Houſes he will drag Criminals to their fatal Execution; though they are generally in ſuch eſteem with him, that he ſeldom Violates their Privilege, but Pardons the Offender, upon their Requeſt, that has fled to their Houſes for Safeguard.

They have alſo a ſingular Eſteem for *Storks*, which they reckon to be an Enchanted People, that have a peculiar Dialect to themſelves: And ſo Infatuated is the King himſelf, that if the beſt *Moor* in his Dominions ſhould Kill one of them, he would infallibly take away his Life for it.

They call Doves, the Birds of God; but the King finds theſe to be too good Meat, to let them have the Benefit of the Law for the preſervation of their Lives.

Our Bleſſed Saviour is known among theſe *Barbarians*, by the Name of *Sidie Meſikha*; whom the more Learned Sort acknowledge, to have been a very great

great Prophet: But utterly deny, that he was the Son of God, or Crucified by the *Jews*. Though they believe that the *Jews* would have put him to Death, but that God, as they ſay, prevented them by taking him up into Heaven, and conveying another into their Hands of the ſame likeneſs, whom they Crucified. And I have been told, that the King himſelf has frequently ſaid, That if he once believed the *Jews* Murdered *Sidie Meſikha*; that he wou'd burn every *Jew* in his Dominions. Yet notwithſtanding the Veneration and Eſteem they pretend to have for the Memory of this Bleſſed Prophet, they do not own his Writings to be of any Authority: Becauſe (they tell ye) that as the Law of *Moſes* was Abrogated by him, ſo was his Law by that of *Mahomet*; and therefore theirs is now the only True.

I remember indeed, that during my Abode at *Sally*, as I was one Day walking without the Walls, an ancient Grave Man met me, whoſe looks commanded more than ordinary reſpect, and ſpeaking *French*, or mixed *Spaniſh*, he deſired me to turn back with him into the Fields; and told me he had

ſomething to communicate to me. I was Ignorant of his Deſign; but apprehending no great Danger from ſuch a Perſon as he ſeemed, I agreed to go along with him. And as ſoon as we had an opportunity, he began to entreat me to give him ſome Information about the Principles of our Religion, and the Articles of the Chriſtian Faith, *&c.* At firſt I was very much ſurprized, and refuſed to ſatisfie him in that Point: Becauſe I preſumed, if I ſhould, that he would neither believe nor obey the Dictates of our Religion; and that then it were better he had never known them. And beſides that, I thought it very unſafe for any Chriſtian in that Country, to offer to perſwade a *Moor* to embrace a new Faith. But he aſſured me, I was very ſecure; and declared, that he eſteemed it his greateſt Unhappineſs, that he was not Born in a Chriſtian Country. So that at laſt upon his repeated Importunities, I endeavoured as well as I was able in that Language to explain to him the Tenor of our Law; to evince the Neceſſity of a Satisfaction to offended Juſtice, by the Breach of the firſt Covenant;

and to prove to him, that no meer Man nor Angel, was able to appeaſe Divine Wrath, or to reconcile *Adam*'s guilty Poſterity to God: And therefore that Jeſus Chriſt, who had done all this, was more than a Man or Angel. This Man had more than an ordinary Knowledge of the Old Teſtament, and was acquainted with ſeveral Paſſages in the New: And upon this and ſuch other Arguments, as I thought proper to convince him of the Truth and Reaſonableneſs of our Profeſſion, he wept heartily, and proteſted to me, that if he had an opportunity he would immediately turn Chriſtian. Yet he believed, that the *Moors* might be ſaved by their Religion, if their Lives and Actions were but ſuitable thereto. But being interrupted in our Diſcourſe, by the coming of ſome other *Moors*, he thanked me very kindly, and inviting me to his Houſe, he took his leave.

It happened alſo ſome Years before my Captivity, as I have been informed by Men of undoubted Credit, that there was a whole Colony or Lineage of People, Inhabiting the Mountains of *Sûs*, who were accuſed by their Neighbours, for not owning *Mahomet*.

Upon which the King forthwith ſent and had above 70 of them brought before him, to *Macquanes*. And demanding of them, If this Accuſation was juſt? they all Anſwered, with one conſent, Affirmatively. And asking them again, If they were not Drunk or Mad? they readily replied, Neither: And that they believed one God; but as for *Mahomet*, he was a vile Impoſter. At which the King was ſo enraged, as to command immediately, that they ſhould all be Beheaded; which was ſpeedily Executed.

From ſuch Inſtances as theſe, we may perceive the good Inclination of ſome of theſe miſerable People, who are unhappily debarred all means of becoming Wiſer or Better. Which ſhould excite in us, the higheſt Gratitude and Thanks for the Opportunities which we enjoy, and upbraid our neglect and contempt of them.

Of their Faſts. Their chief Faſt is called *Ramdam*, which laſts a whole Moon: But becauſe none of their *Rabbies* have Learning enough to calculate the Change or Age of the Moon, they cannot be ſo very exact; however they begin it from the time that the new Moon

appears,

appears, and continue it till they ſee the next Moon: So that ſometimes when the Weather is Hazy and Dull, it laſts 30 or 31 Days, and often begins a Day or two later in ſome places than others.

The manner of their Faſting is this, That all above 7 Years old (Sick Perſons and Nurſes excepted) from Midnight, or at leaſt from 2 a Clock in the Morning till Sun-ſet the enſuing Day, muſt ſtrictly abſtain from all kind of Food whatſoever; from Venery, from Drinking Water, and from Smoaking *Tobacco*; and that upon Pain of the ſevereſt Death if diſcovered: And at Sun-ſet their *Tolopes*, according to Cuſtom, aſcend their Towers and ſound a Cornet from thence, which gives the People the welcome notice, that the Day is paſt; and then all fall ravenouſly to Eating again.

But as the contriver of this Religion has in all other reſpects ſhown but little regard for the Female Sex; ſo though the Women are equally obliged to Faſt with the Men, yet they muſt perform the ungrateful Office, to wait upon their Husbands all the while they are Eating, till they have ſatisfied

their hungry and craving Appetites, before they are allowed to Eat a Mouthful themſelves.

When they have all Eat what they can, they wrap themſelves in their *Haegs* or Blankets, which they wear, and lay themſelves down to reſt upon their Matts or Carpets, where they lie till Midnight; at which time, or before, their Wives or Concubines riſe, and make them a ſecond Bowl of *Kuskaſon*, with which, about 2 a Clock, they ſtuff their Bellies again; and then they go to Church and ſtay there 'till Morning.

The King (who would be thought the Holieſt of all Men) that he may ſeem Exemplary and Zealous for the obſervance of their Law, always Faſts 3 Months at the aforeſaid Rate; beginning his Faſt 2 Months before the ordinary time, and continuing it 'till the end of *Ramdam* Moon. And yet if any Perſon is accuſed and brought before him, even during this time, as Religious as he pretends to be, if their Death may be Advantageous to him, be it Juſt or Unjuſt, they ſeldom eſcape Alive.

At the Appearance of the New Moon, all the Expreſſions of Gladneſs and Rejoicing are ſhown by all Sorts of People; then their Guns and Piſtols, *&c.* which perhaps have laid ruſting from the laſt Year, are cleaned and ſcoured up, and the Drums and Hautboys go playing through their Streets. At this time they dreſs themſelves in the very beſt that they have; and thoſe that went Barefoot before, will take care to purchaſe a Pair of *Brougs* to put on at this Feaſt. Indeed at beſt they make but an indifferent Appearance; yet they are ſo abominably conceited and ignorant, as to imagine, that no People in the World are comparable to them for their *Habits*, *Cuſtoms* and *Manners*. *Of their Feaſts.*

When they are thus dreſſed and accoutered, they go to the neareſt adjacent Plain, and thoſe that can get Horſes mount; where ſome of them, to ſhow their Gallantry and Valour, exerciſe themſelves in various Sports and Diverſions; as Racing, Tilting, *&c.* till at laſt they all divide, and after their manner draw up in Order of Battle, and make a ludicrous kind of War. This commonly holds till about 10 or 11 a Clock; and then they return to their re-

reſpective Homes, and Feaſt upon ſuch as they have provided. Here ſeveral People, as at our Wakes and Fairs, bring a Sort of Ginger-bread to Sell, which they make with dried Lint-Seeds baked in Meal and Honey. It looks ſomething like Shoemakers Wax; but it taſtes tolerably well.

This is one of their chief Feaſts. They have another that falls at *Midſummer*, yet with ſome Variation, becauſe it depends upon the Moon, being on the 10th Day of the 7th Moon: This is called *Ram-Feaſt*; becauſe every one that is able procures a *Ram* or *Sheep* to kill for his Family upon this Day. This ſeems to have ſome remote Relation to the *Jews Paſcal-Lamb*; from whom they take divers other Ceremonies.

At *Macquanes*, which is the Place of the King's Reſidence, they have Annually on this Day a Cuſtom of carrying a Ram upon a Mule's Neck before a Man without the Gates, where a *Tolope* ſtands ready with a ſharp Knife to cut the Ram's Throat, which the Bearer binds up with a Cloth for that purpoſe, and Rides as faſt he can hie to the King's Palace with the bleeding Ram: And if it be alive, when they

bring

bring it into the King's Preſence, they reckon it is a Sign of a plentiful and happy Year; but if dead, they take it as a bad Omen: They have Abundance of other ſuch ridiculous Whimſies and Fancies.

Their 3d Feaſt, which they Celebrate in Commemoration of their Prophet *Mahomet*, falls in *October*. This they ſuppoſe to have been his Birth-Day, and Circumciſe their Children upon it. Some Days before this Feaſt, they dreſs thoſe that are to be Circumciſed in the richeſt and fineſt Apparel they can get, and carry them through their Towns a Horſeback, or upon Mens Arms, with Drums, Pipes and Hautboys. And the Day being come, the Parents or Maſters go with the Children to the neareſt Saint's Houſe, who for 2 Pence a-piece Cuts all that are brought to him; which being over they take another Courſe through the Streets with their bleeding Children (for they never ſtrive to ſtop the Blood) and then return Home. And at Night a Diſh of their beloved *Kuskaſon* terminates the Feaſt.

CHAP.

CHAP. VI.

Of the Manner of their Nuptials or Marriages.

HERE they all Court by Proxy; and it is very rare that any Man ſees his Bride before ſhe is ſo. The Perſons employed to negotiate this weighty Affair, are ſome antiquated, decrepid Matrons, whoſe Age ſecures them from all Suſpicion of converſing with our Sex: Upon theſe they are obliged to repoſe all Confidence, and to act agreeably to their Meaſures and Directions, if they intend to bring the Buſineſs to any effect; yet they are often ſo deceitful, out of Favour to their own Sex, or for a ſmall Bribe, as to give large Commendations where they are very ill deſerved.

After the 1ſt or 2d Treaty between theſe old Women and the *Parents* of the Damſel (ſhe having no Vote for herſelf in this caſe) it is required, as the ordinary Terms, That the Man buy her a Suit of Apparel, Ear-rings, Bracelets, a Cheſt, *&c.* and give the

Fa-

Father a conſiderable Sum of Money, according to the Qualities and Circumſtances of the Parties.

The Terms being agreed upon, and all things concluded, they appoint a Day for the Wedding, and make great Preparations and Entertainments for their Friends. Two Nights before the Wedding, the young Woman is carried by a Company of both their Relations into a *Bagnio* or *Stove*, where ſhe is waſhed and trimmed, and arrayed in all her wedding Attire, and her Fingers and Toes dyed Red with the Juice of an Herb called *Hennae*; and the next Night immediately preceding the Marriage, ſhe is enwrapped in a *Haeg* or Blanket, and carried round about the Town in a Chair ſupported by 4 Men, with Pipes and Drums, and a Multitude of Rabble attending. And then after this Perambulation, they bring her Home again to lie this one and laſt Night with her Mother, who takes care to give her neceſſary Inſtruction and Caution for her future Behaviour.

During this time, the Man is Feaſting in the Day-time with his Friends and Relations; and at Night, taking his Walks through the Town with Pipes,

Pipes, Hautboys and Drums, from one Church to another, where they often repeat the word *Slae*, which signifies to *Pray*: As if they required the Petitions of others for a Bleſſing upon this Solemnity. They have Torches bore before them to light them their way.

When the Marriage-Day is come, their reſpective Friends meet at their Houſes, and aſſiſt in the Preparation, and Ordering of Affairs; and at Night the *Bride* making a 2d Proceſſion as before, is at length brought back to the Bridegroom's Houſe, and with ſome of her Female Relations conveyed into a private Room: Her Cloaths and Cheſt, *&c.* being brought before. The Bridegroom alſo when he has been his Circuit, is conducted by his Kindred with Pipes and Drums into another Apartment, as diſtant as poſſible from the Women: And then they have all of them a Diſh of *Kuskaſon* and Boiled Meat (for they never Roaſt any;) and after that Peaſe, Beans, Raiſins, and Walnuts, *&c.* This being done, they all depart, except the Bride's Mother, or ſome very near Relation, who ſtays to Conduct and Introduce the Bridegroom to his new Spouſe; who is

in

in the Dark, and obliged in Modesty not to speak or Answer upon any Account.

The Bridegroom being conducted to the Bed, they are left together for some time, till his Mother, or some Relation of his, comes to demand the Bride's Drawers, in order to discover if she was a Virgin or not; though they are often imposed upon in this Case.

This Custom of Marrying before they see the Woman would be a horrid Inconvenience, if their Prophet had not indulged them the Liberty to Divorce them at Pleasure. But he knew very well the Genius and Humour of his Followers, and that the Men were most capable of promoting his Grandeur and Interest; and therefore gave them a Dispensation and License to Divorce their Wives whenever they disliked them: So that all the Damage and Loss that accrues to the Husband by any Marriage, is the Charges of the Wedding Entertainment; and it is hard if he has reason to complain of that: For as to what he has given before, he can recover again, if he does not find the Person according to his Expectations, or as she was reported to him.

This

This gives our Sex such an Advantage and Ascendant over the Women, that they never dare Controul or Dispute their Husbands Commands; but are obliged, upon Pain of their Displeasure, to perform an Absolute Obedience to their Wills in every respect.

But if the Husband makes no pretence, nor shews any dislike at first, but entertains his Wife till she has born him some Children, he is obliged, if he puts her away then, to give her Half of his Moveables, or to Maintain her till she Marries again, provided he cannot accuse her of any Misbehaviour; but otherwise, she is not allowed a Peny.

When the Husband begins to grow indifferent to one, then he takes another, and so on till he has as many as he can handsomly provide for: But the First commonly continues Mistress of the House, and Orders the Affairs of it.

The most lasting Matches are those which are made by the King, who is also a High Priest, and conjoyns the Persons so indissolubly, that nothing but Death, or himself can separate them. These Marriages, though they admit of no Divorce, are never attended with any Ceremonies, but are dispatched after

after the moſt Compendious and Expeditious Manner that can be: For commonly once a Year, or oftner, he commands all his young *Negroes* and *Molattors*, and generally his *Magaziners*, together; and then draws out of them (perhaps 4 or 500 at a time) as many as he thinks of a proper Age to Marry, and then brings out ſo many Females that want Husbands, and placing them all in 2 Rows, he begins at one End, ſaying, You R. take ſuch a W. and ſo proceeds through the whole Company; and that he may keep up his Miſcellany Breed, he ordinarily takes care to joyn a *Black* and a *White* together: His Authority removes all Doubts and Scruples between the Parties, who are obliged, upon Pain of Death, to ſubmit willingly to his Diſpoſal. There they regard no *Shapes*, but always chuſe a Woman for her Bigneſs and Fatneſs; and the more monſtrouſly Groſs and Illſhaped they are, the better they like them. But the *Barbarians* do not only differ from *Chriſtians* in moſt of their Paſſions and Practices; but often act contrary to the Laws of Reaſon and Nature itſelf.

CHAP. VII.

Of the Descent, Conquests, and remarkable Actions, &c. of Muly Ismael, *present King of* Barbary.

THIS Prince pretends, that he is lineally descended of their Prophet *Mahomet*; and therefore Values himself highly upon his Noble Extract. And another great Cause of his Pride, is the Titles and Honour that is generally allowed him by Christian Princes; for he is observed to be ten times more Absolute, Imperious and Cruel of late, than he was formerly.

His Majesty's Father was called *Muly Aly*: He never was King, but was of the Family of the Kings of *Morocco*, *Taphilet*, *Fez*, &c. whose Authority and Bounds of their Dominions was nothing so large as they are now; for then most of their Sea-ports had a petty King or Governour of their own, Independant of the Kings of *Morocco*, &c.

He

He was Born at *Morocco*, his Mother was a Negro Woman, and one of his Father's Concubines. When he was of a proper Age for ſuch an Undertaking, *Muly Arſide*, who was then King of *Morocco*, *Fez*, &c. finding him an expert Youth, he made him *Alcaide* or Governour of *Macquanes*: In which Station he behaved himſelf ſo well, as to gain the Love and Eſteem of all, eſpecially the Negroes, whom he always moſt favoured. It happened ſometime after, that this *Muly Arſide*, being a Hunting of a Tyger, and purſuing him furiouſly, his Horſe run with him through the Wood, and daſhed out his Brains againſt an Arm of a Tree.

Upon his Death the Kingdom was in great Confuſion; for ſeveral pretended a Right to be King, and only wanted Power to make themſelves ſo. One of the Deceaſed King's Sons ſucceeded him in *Fez*; another reigned in *Morocco*; and *Muly Iſmael*'s Brother in *Sûs*. But *Muly Iſmael* reſolving to extend his Juriſdiction beyond *Macquanes*, in order thereto, muſtered all the Forces in and about that Place, and encouraged them with large Promiſes of Reward and Promotion, in caſe he did but conquer.

And thus being accompanied with 12 or 14000 Negroes, and others, he immediately marched to *Fez*, and Beſieged it: And having ſome Chriſtian Slaves, which he took from the *Jews*, that were very well skilled in managing his Canon, he ſoon became formidable to the Enemy: And ſlaying all that he could take as they paſſed and repaſſed, he ſoon made the Country People give over ſupplying the Beſieged with any Proviſion: So that after ſeveral Breaches in the Walls made by the Canon, and their being pinched with the Hardſhip of a 10 Months Siege, and having no Governour to animate and encourage them, (the King being but a Boy) though they were ſuperior in Number, they ſurrendred in a ſhort time with little Reſiſtance. The Chief of the City ſent a *Jew* to *Muly Iſmael* to treat for Conditions of Peace, who was conducted to him; and after a ſhort Conference between them, it was agreed, That the Gates ſhould all be opened, and that he ſhould March into the City with his Army, and take Poſſeſſion of it, and appoint Governours therein; and that his Soldiers ſhould neither Kill nor Plunder: Upon theſe Terms he entered

the Town without any Oppoſition; though as ſoon as he had got Poſſeſſion, he regarded no Conditions, but perfidiouſly and cruelly killed all they found, and took the young King Priſoner, and was ſtrait proclaimed King of *Fez* and *Macquanes*.

This was his firſt Step which very much encouraged both him and his Soldiers: Tho' this, and moſt of his Succeſſes, are to be imputed more to the Cowardice of his Enemies, than to the Conduct and Reſolution of his Army.

His next Enterprize was againſt *Morocco* and *Taphilat*, which he ſoon rendred ſubject to him. Then he ſent a Party to take *Alcaſter*, where *Alcaide Geyland* was Governour; which Place, after ſeveral Skirmiſhes, was delivered to him by the Treachery of the Inhabitants, without the Governour's Notice; who, after this Defeat, fled to *Tangier*, (about the time that the *Engliſh* were firſt Maſters of it) and from thence he went to *Algier*. Upon the News of his Flight, all the Places under his Government immediately reſigned themſelves into the Hands of the Conqueror; and his Sons were carried to *Macquanes*, where they are very honourably treated.

But afterwards one *Shall-haſh*, who is now Deputy-Governour of *Tangier* and *Thittiwan*, thinking by this means to oblige the King, and to ingratiate himſelf into his Favour, betrayed *Geyland* into his Hands; by perſwading him, That his Country was ſtill firm in Allegiance to him; and that nothing but his Preſence was wanting to make them Victorious, *&c.* and therefore deſired him, to return. Upon this falſe Pretence of his, the Governour, who was a Man of more Integrity than the generality of this People are, and not ſuſpecting any Treachery in the Thing, came back, upon receiving his Letter, with a ſmall Party along with him; but he was no ſooner Landed, but all were ſeized and carried Priſoners to *Macquanes*, where *he* was cruelly Killed by the King's own Hand.

Thus having diſpatched the *Alcaide Geyland*, the only Obſtacle that remained was his Brother *Muly Hamet*, who was King or Governour of *Sûs*; and being animated by his conſtant Succeſs and good Fortune, he recruited his Army, and ſtraitway marched thither, with a Reſolution to ſubdue it by Force or Fraud: But this Country is ſo well for-

fortified by Nature, with inacceſſible Mountains ſurrounding it, (except in one narrow Place where they can only enter,) that if the Guards had been Faithful, and he had not made his way by Bribes, it might have ſtill remained unconquered: But, by the Treachery of thoſe who were appointed to ſecure the Paſs, he was ſuffered to enter without Oppoſition; and being in, he ſoon became Maſter of the greateſt Part of that Country: For *Muly Hamet* being ſurprized, and finding it impractable to make any Defence, he preſently fled with ſome of his Friends to a ſtrong Caſtle; but *this* being blocked up, he was forced, in a ſhort time, to fight his way through to get Proviſion: But at laſt being overpowered, he was killed by the King's Negroes, who, expecting ſome ſignal Reward for this great Piece of Service, cut off his Head, and preſented it to the King, his Brother; which, as ſoon as he beheld, he asked them, How they dared to embrew their Hands in the Blood of a King? and told them, That he gave Orders indeed to ſeize him alive, but not to kill him, in regard he was his Brother: And made One Hundred of

them fall a Sacrifice to his Indignation.

Some time after, there being an Inſurrection made by the Inhabitants of *Tarradan*, headed by a Nephew of the late *Muly Arſide*, he marched againſt them with an Army; and after having defeated them in the Field, he laid Siege to the Town, and in a ſhort time, by his Miners, blew up their Walls, ſo that they were forced to commit themſelves to his Mercy.

In ſhort, he was ſo fortunate and ſucceſsful in all his Enterprizes, that he, in a few Years time, conquered and ſubdued all this vaſt Country, and was a Terror and Dread to all that were near him: But he reckons, that his Conqueſts over the *Spaniards* at *Mammora* and *Alarache*, were his moſt ſignal Victories, and rendred him moſt Illuſtrious.

As to his Perſon he is a *Molatto*, of a dark Complexion, and of a very lean and thin Body, exceeding Amorous, and as Eminent for the Sports of *Venus* as for his Martial Exploits. He is now about 55 or 56 Years of Age, and yet as Nimble and Active as any one in his Dominions; and can Leap or Mount a Horſe with the greateſt

Agility imaginable. But yet Nature seems manifestly decayed, and he is forced to Eat the greatest Incentives to provoke his Lust, and to enable him to continue his Lewd and Voluptuous Courses.

Next to his Women, his Recreation consists chiefly in Contriving and Building Houses, Walls, *&c.* in making Conduits and Water-courses, in levelling Mountains and filling up Vales, and such kind of employ. So that his Pleasure seems the greatest Fatigue, and allows very little rest to his Slaves, or himself: He is so difficult to be pleased, that often when a piece of Work is Finished, even according to his own Direction, he will find some pretence to dislikeit; and deny that it is done as he Ordered. And then the Structure and Workmen are destroyed together; and thus he makes continual Alterations by Building and Pulling down, to very little purpose.

Sometimes, though seldom, his Majesty Hunts some Wild Lyons, that are kept for that purpose, which the Country People take in Snares and Gins, and bring to him in Chests. And when he has a mind to Divert himself this

this way, he lets out one of them into a large Place ſurrounded with a high Wall; and takes his *Alcaides*, and Guards, who Fire and Shout to awaken and rouſe his Courage, and then they ſet their Dogs upon him. It happened once, as they were chaſing an old Lyon, after their uſual manner, that he turned and caught hold of one of the Nobles, and pulled him from off his Horſe: The King Riding up to reſcue him, was alſo ſeized by the Lyon, and narrowly eſcaped, with his Cloaths torn to pieces. After that, his Majeſty Hunted no more for one while, but reſerved all that were brought to him in a Den made for that occaſion, and fed them with Bullocks Heads and Entrails. After ſome time the Den being full of Bones, he Ordered, that ſome Chriſtian Slave ſhould be let down to clean it; ſeveral were ſeized for that end, but were excuſed upon the Requeſts of their reſpective Guardians: But at laſt an old *Spaniard* was put in, which the Lyons tore to pieces as ſoon as they got at him. Of which his Majeſty being informed, he cauſed all the Lyons to be Shot, and ſince keeps only ſome tame Ones.

His

His Majesty seems to take great delight in Cats, which he keeps in abundance; and appoints them an Over-seer, who has the Title of *Alcaide* or Governor. They are enclosed in a Room, and whenever they are let loose they presently run Crying and Mewing about him.

Sometimes he indulges himself in the Barbarous Pleasure of Dog Fighting; and if either they will not Fight at all, or are so curst as to Kill one another, then their Keeper is sure to be severely Cudgeled.

At another Time, it may be, he draws out 20 or 30 of his *Negro* Boys, and sets them against an equal number; and makes them first Fire with loose Powder; and then sets them to Fisty-Cuffs: And whoever does not behave himself to his Content, or is worsted by his Antagonist, is certain to have his Blows doubled, without delay, by his Master.

Though, as was said before, his ordinary Recreation is the Pleasure he takes in Ordering his Workmen, and Viewing their Work: So that he spends a great part of his time among his *Masons*, *Carpenters* and *Painters*, *&c.*

and

and often when he is intent upon a piece of Work and eager to have it finiſhed, he won't allow himſelf to go to his Meals; but orders ſome of his *Eunuchs* or *Negroes*, to bring him a Diſh of *Kuskaſon*, which he ſits down and Eats after a Brutiſh manner: For as ſoon as he has rolled up the Sleeves of his Shirt, he thruſts his Arms into the Diſh up to his Elbows, and bringing a Handful from the Bottom he fills his Mouth, and then throws the reſt into the Diſh again, and ſo on till he is ſatisfied. It is eſteemed a ſingular Favour, if he does any of his *Alcaides* the Honour to ſend them a part of it: What he leaves, he commonly gives to his *Negroes*.

All the while he walks about from one Place to another, to obſerve what his Workmen are doing, he has one of his Blacks to carry his *Tobacco* Pipe (which has a bowl as big as a Child's Head, with a Reed about 2 Yards long) another carries his *Tobacco*, and a third a Brazen Veſſel of hot Water to waſh his Hands; and ſome carry Clubs to throw at his Slaves upon the tops of the Houſes or Walls. When he has walked about till he is tired, he ſets him

him down upon the Ground or a heap of Stones to reſt himſelf.

It would be endleſs to relate the 100th part of his odd and unaccountable Actions; and therefore, I ſhall only mention a few of them: One Day as he was walking Abroad, with ſome of his Attendants, he ſaw a Woman riding upon a Mule, with a Sack of Meal under her, and asking them, If any of them knew who ſhe was? they all anſwered, No; 'till at length the Husband, who was an *Alcaide*, told his Majeſty, That he ſuppoſed it was his Wife: Whereupon he commanded him directly to ſhoot her upon the ſpot, as unworthy to Live, becauſe ſhe preſumed to ride upon thoſe Creatures of God, which maintained and kept them alive; the Man was obliged to do it, or to fall a Sacrifice for her.

Sometime before one of their *Ram*-Feaſts, his Majeſty met an *Alcaide*, with ſome of his Servants, driving a Flock of Sheep to the Market, and demanding, Whoſe they were? the *Alcaide* anſwered, they were *his*; *Yours*, you Dog, ſays he; I thought, I had been the only Proprietor in this Country: and immediately took his Launce,

and

and run him through; and ordered the Sheep to be given to his Negroes, againſt the Feaſt.

It happened one Day, as he was ſitting by his Workmen, that a poor Negroe, one of his Slaves, came and fell down before him: His Majeſty asking, What he wanted? the poor Wretch anſwered, Bread; and ſaid he had wrought hard for two Days together, without Eating a Mouthful, and was not able to hold out any longer: Whereupon the King replied, That he would take care for the future, that he ſhould have no occaſion for Bread, and immediately commanded all his Teeth to be pulled out. And was mightily pleaſed with this piece of Jocoſe Barbarity.

Once, ſome of his *Alcaides* telling him, That ſuch a Perſon complained that his Wife, which the King had given him, abuſed him, and pulled him by the Beard; his Majeſty preſently ſent for the Man, and asked him, If it was true? he anſwered, Yes: Well, ſays he, I will quickly remedy that, and prevent her doing ſo for the time to come: And forthwith ordered his Beard to be plucked out by the Roots.

Theſe,

These, and innumerable other Capricious and Whimsical Actions, he Practices every Day; by which we may guess what a precarious and dangerous Condition the very best of his Subjects are continually in.

Of his Wives and Concubines.

His Majesty's Wives and Concubines, are as Numerous as *Solomon*'s were: And like *him* also, he has them of almost every Nation and People; yet he is so far the reverse of him, that as he had 700 Wives and 300 Concubines, this is reckoned to have about 300 Wives and 700 Concubines. And it would be happy, if as some of those seduced the Heart of that Wise King, from the *True* Worship of his Maker, these could make a Reprisal of this Barbarous Wretch, and turn him from the *False*.

In order to keep this prodigious number under Discipline and Command, he Impowers several Eunuchs, to punish and chastise the Offenders: Who are as much in subjection to the chief Eunuch (except the Queen, one of his Wives only having that Title) as to the King himself.

This Nominal Queen is a *Mollato*, of a very plain and disagreeable Person.

ſon. When ſhe goes abroad, ſhe wears a Sword by her ſide, and a Launce in her hand; and is as Cruel and Imperious as the King himſelf: The People eſteem her the more, becauſe ſhe is reckoned a Witch; upon which account, the King alſo is ſaid to have ſome fear and dread of her.

Sometimes he allows his Wives and Concubines a little Recreation, and takes them out with him, by a 100 at a time, into the Fields: But then all his Courtiers and Attendants are obliged to withdraw, and upon pain of Death, to keep out of the Sight of his Women: And leaſt any ſhould happen Accidentally to be upon the Road, the King commonly Rides before with ſome Eunuchs, to give Notice of their approach: It has happened, that the Chriſtian Slaves have ſeveral times met them in ſuch Places that they could not eaſily convey themſelves out of the Way, and in ſuch a caſe they are forced to run under their Waggons, and fall flat on their Faces upon the Ground, 'till the Company is paſſed.

Theſe are all, except the Queen, employed in cleaning their ſeveral Apartments, in Nurſing and Tending

their

their Children, in Dreſſing and Adorning themſelves, after the beſt manner they can, in order to engage the King to take Notice of them.

His Majeſty has an incredible Number of Children: All his Sons have the Title of *Mulys*, or Lords; as for his Daughters, he diſpoſes of them to his *Alcaides* and Favourites, and gives them ſome Portions of Land with them: For whoever of them has a Hand-ſome Daughter he is obliged to make a Preſent of her to King; ſo that his Majeſty is ſaid to lie with a Virgin every Night. But I ſhall proceed to give ſome Account of the Government, Worſhip, *&c.* of the *Jews* in *Barbary*.

H CHAP.

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CHAP. VIII.

Of the Government, Worſhip, Feaſts, Faſts, Cuſtoms, Traffick, Marriages and Malice of the Jews *in* Barbary.

THIS is a copious Theme, and if treated of at large, would very far exceed the limits which I at firſt preſcribed; and therefore, to ſatisfie the Reader's Curioſity, I ſhall only give a very brief and ſuccinct Account of theſe Particulars; which may in ſome meaſure, alſo evince and illuſtrate what I chiefly Deſign.

As to their Government, they are under the ſame Abſolute Juriſdiction with the *Moors*, whoſe King impoſes upon them whatever Taxes he thinks fit: And will burn and deſtroy them, if they fail to bring in the required Sums, at the times appointed. Indeed, they are Free from that inceſſant Labour, which the Chriſtian Slaves are obliged to undergo; though upon any Occaſion or Buſineſs of the King's, and his

his *Alcaides*, they are forced to Work and to ſuffer the blows of his Negroes and Soldiers, who delight as much to Puniſh them as the Chriſtians. But the Richer Sort are not compelled to Work themſelves, but to Pay ſo much Money for the Hiring others, which are commonly cheated of it. In this reſpect indeed they have the advantage of the Chriſtians, but in ſome others their Privileges are leſs; for they cannot walk about the Streets, but the meaneſt Boy will affront them and pelt them with Stones, while they dare not, upon pain of Death, vindicate themſelves or make any Reſiſtance.

But beſides the King's Authority, which they are Subject to in common with the *Moors*, they have a *Sheagh* or particular Governor over them, who is appointed by the King to Regulate and Adjuſt their Taxes, and to Redreſs the Injuries and Injuſtice among them, and to Puniſh Offenders, *&c.* and in every Town where they Live, this their chief Governor has a Subſtitute or a Deputy-*Sheagh*, which he Impowers with his Authority. And every *Alcaide*, has a Deputy-Governor,

in every Town, where the *Jews* are alſo; Whom he appoints over the reſt, to raiſe his Taxes and Impoſitions. But though the *Jews* have Governors and Judges of their own, and *Rabbies* and High-Prieſts; yet upon every trifling occaſion they run to the *Moors* for Judgment, and Contemn the Authority of their own Juriſdiction.

They are permitted by the King to have Private Synagogues or Houſes, where they Aſſemble twice a Day to Morning and Evening Prayer; and upon their *Sabbath* they ſpend the greateſt part of the Forenoon, in Reading the *Moſaical* Law, and the Pſalms of *David*: But they are allowed no Publick nor Magnificent Places for their Worſhip. Theſe Synagogues are Matted within, and have an Aſcent at one End with a Vail, reſembling the Mercy Seat, and Vail before it. They are very zealous for the Moral Law, and have it Written in their Churches, and hang it upon their Door-Poſts; but they are ſo far of the *Moors* Opinion, as to believe this was only deſigned to reſtrain Men from Sinful and Wicked Actions, and that it is not to be Tranſgreſſed by Thoughts and Words:

Though they will Cheat and Defraud (as well as Swear and Lye) not only Strangers, but even one another. They bind the *Ten Commandments*, encloſed in a piece of Hollow-wood, upon their Foreheads and the Palms of their Hands, when they go to Church, and eſteem this a ſufficient Obſervation and Fulfilling of the whole Law: In ſhort, all their Religion conſiſts in Shew; and their pretence of Piety, is meer Hypocriſie.

Their Women (which are generally very ignorant) never go to their Publick Worſhip; but, like the *Moors*, ſuppoſe it ſufficient for them to oblige their Husbands, and bear them Children; to keep their Houſes *clean*, &c. which they are ſtrictly admoniſhed to be diligent and circumſpect about; particularly, that they take care to ſeparate and keep aſunder thoſe Diſhes wherein they put their *Fleſh* from them which they uſe for their *Butter*; which, if they ſhould neglect to do, would be an unpardonable Crime, and greater than the Breach of the Whole Moral Law.

I ſhall but juſt Name their Feaſts and Faſts as generally known. Their *Of their Feaſts.*

First Feast (with which they begin their Year) is their Passover, or Feast of Unleavened Bread, which they call *Belah*. This always begins at Even, on the 14th Day of their 1st Moon, which falls in *March*, and lasts 8 Days; but they seldom observe above the 2 First, and the Last Day of them, and Work the rest.

Their Second is the Feast of First-Fruits, answering to our Pentecost, which begins 49 Days after the former, and holds 2 Days. They keep the Vigils of 40 of these Days, in Remembrance of *Moses* his being in the Mount.

Their Third Feast is called *Rosana*, or the Feasts of *Trumpets*. This begins with their Seventh Moon, and lasts Two Days.

Their Fourth is *Succoth*, or the Feast of *Tabernacles*; which begins upon the 15th Day of their 7th Moon, and continues 8 Days: During which time they Eat and Drink in a sort of Summer-houses, which they make with Reeds, upon the Top of their Houses.

Their Fifth Feast is called *Hanuca*, i. e. A Commemoration of the Cleansing of the Temple by *Judas Maccabeus*.

This is kept alſo 8 Days, and is generally more ſtrictly obſerved than any of the former; for during this ſpace, their Females are not ſuffered to Work, and they hang every Night lighted Lamps upon their Chamber Doors, beginning at firſt with 2, and adding conſtantly each Night after 2 more, till the Feaſt is ended.

Their Sixth and Laſt Feaſt is called *Purim*, or *Eſther*'s Feaſt; (of which you may read the Inſtitution in the 2d Chapter of *Eſther*.) This is kept upon the 14th and 15th Days of their 12th Moon. At this time they give Gifts, and ſend Preſents to one another, and are obliged (according to their Principles) to deny no-body Money, more or leſs, that asks them for it.

Of their Faſts.

The Firſt of their Faſts is called *Tiſſabeah*, and begins on the 22d of the 4th Moon, about which time they ſuppoſe, that *Jeruſalem* was deſtroyed; whoſe Deſtruction they Annually bewail 8 Days together. The firſt Seven they abſtain from Fleſh; and upon the Laſt eat nothing at all, but go barefoot, and continue the greateſt part of that Day in their Synagogues.

The Second Faſt-Day they obſerve, is called *Kyppur*; which falls on the 10th Day of their 7th Moon. Upon this Day both Men and Women go bare-foot, and neither *Eat* nor *Drink* from the Eve before till the next Night; but then they are provided with Plenty of Fowls, &c.

Theſe are their Annual Feaſts, which they Ceremoniouſly obſerve; but with little regard to the End of their Inſtitution: for even moſt of their *Rabbies* are ſo groſly ignorant, that they ſcarce know the Reaſon or Deſign of their Appointment.

Their Manner of Living is little different from the *Moors*, whom they ſtudy to imitate in every thing they are allowed; but they are obliged to wear a different Habit, at leaſt a different Colour from theirs, which is *Black*: Tho' their Cloaths are commonly *made* after the ſame *Manner* and *Faſhion* with thoſe that they uſe.

The Generality of them Live very meanly; for they have for the moſt part numerous Families, and but little Trading, and their Taxes unreaſonably great, though ſome of them are grown Rich by their Commerce with the

Europeans. They are extraordinary Lovers of Wine and Brandy; and even the pooreſt Sort always take care to have ſome of *them* againſt their Feaſts, though they ſuffer for it afterwards.

They are generally as averſe to Work as the *Moors*, but more Ingenious; and exceed them in all their Cruelty and Malice to the Chriſtians. One of their late *Sheaghs* or Governours, uſed often to wiſh, That he had as many Chriſtian Slaves as *Muly Iſmael*: And being asked, What he would do with them? He anſwered, That he would Sacrifice one of them every *Friday* Night, till they were all conſumed.

And as they imitate the *Moors* in moſt of their other Actions, ſo they follow their Example even in the Manner of their Behaviour at their Publick Worſhip, reeling and tumbling about, as they do, whilſt they Read and Pray. And their Marriages differ little from theirs; but that theſe, the Night before the Wedding, lead their Brides round the Town barefaced, or with only a thin Hood over them, and are Married the next Day by a Prieſt or *Hackham*; which conſiſts in giving the Woman to the Man, and in giving her Poſſeſſion of

The Moors *are covered all over.*

the

the Houſe, &c. Pronouncing the Bleſſing given at the firſt Inſtitution, *viz.* *Creſcite & Multiplicamini*; *Encreaſe* and *Multiply*.

The Bridegroom is obliged to fulfil his Bride's Week, and muſt not go out of Doors for the firſt 7 Days; and ſhe ſtays within for 40.

They are very obſervant in Circumciſing their Males the 8th Day; and the uſual Benediction given with their Name, is, *Cum Favore Dei Mirares Jeruſalem*; i. e. *May you by God's leave behold* Jeruſalem! *viz.* in its Primitive Magnificence and Glory: For ſo beſotted and infatuated are theſe blind Wretches, that they continue yet to expect a *Meſſiah* or Reſtorer of their Kingdom.

And in this fatal Error their Obſtinacy and Unbelief are invincible. And tho' we can ſo undeniably demonſtrate both from the Completion of all thoſe Propheſies which foretold the coming of the *Meſſiah*, and from the moſt evident Matter of Fact, that He is *already* come; yet their perverſe and obdurate Hearts are ſtill Proof againſt all Conviction. And becauſe we accuſe them for Crucifying our *Saviour*, the Lord of Life and Glory, and ſpilling the innocent

Blood

Blood of that Immaculate Lamb of God; their Prejudice and Hatred to the Chriſtians exceeds even that of the *Turks* and *Moors* themſelves. And (according to the Wiſe Man's Aphoriſm) becauſe they are conſcious that we have juſt reaſon to abhor them, therefore they hate us.

And that they may proclaim their Impenitence, and juſtifie that horrid and impious Crime of their Forefathers, they wear to this Day, at one Corner of their Cloaks, three round Spots (each as big as a Half-Crown) dyed Red, in Token of it: And Yearly, at *Eaſter*, or their Feaſt of the Paſſover, they make a Repreſentation of our Saviour, which they ſcourge and hang upon a Croſs in their Synagogues, and teach their Children to ſpit upon it. Though, as I am informed, this is not only the Cuſtom of the *Jews* in *Barbary*; but that even in *Amſterdam*, they are arrived at this height of Inſolence againſt Heaven, as to Practice it frequently there

But to conclude: In ſhort, the *Moors* do ſo oppreſs and grind the *Jews* by their Taxes and Severities of every kind, and keep them continually in ſuch Subjection and Fear, that their

Lives

Lives are comfortleſs and miſerable. And thoſe Prophetical *Threats* of *Moſes* (in the 28th Chapter of *Deuteronomy*) ſeem to be verified and exactly fulfilled againſt them: *For becauſe they would not ſerve the Lord their God in their own Land, in the Abundance of all Things, they are ſubject to their Enemies in a ſtrange Land, where they want every Bleſſing, and have an Iron Yoak upon their Necks; and a Nation of fierce Countenance, which regard not the Perſons of the Old, nor ſhew Favour to the Young, Rule over them, among whom they find no Eaſe nor Reſt for the Sole of their Feet; and the Lord hath given them a trembling Heart, failing of Eyes, and ſorrow of Mind, and their Lives hang in doubt, being in fear Night and Day, and they have no Aſſurance of their Lives*, &c.

CHAP.

CHAP. IX.

Of the unparallell'd Misery of Christian Captives in Barbary, *&c.*

IF any thing upon Earth can possibly be supposed to afford us any Representation of the Torments of Hell; it is certainly the cruel Punishment inflicted upon the poor Christians at *Macquanes*. The Day no sooner breaks up, and that Sun never arises, which afford not Matter enough for the breaking of their Hearts, and gives cause of new Sorrows to arise to their Souls. When they arise, they have just reason to think that they shall never more lie down again, till laid in the Dust; And when they lie down, they have the least Security of all Men in the World, that they shall ever arise again till the general Resurrection. For tho' their Lives and Beings be in the Almighty's Hand, as all others are; yet seeing God hath subjected them to the Rage, Fury, and Cruelty of a Barbarous and Blood-thirsty Tyrant (who regards

regards the Life of his Dogs more than theirs) they may well believe and assure themselves, that there is but a Step, and that a narrow one, between them and Death.

How many poor Christian Slaves hath he run through with Launces, Shot, thrown to the Lyons, and caused to be burnt alive in burning Lime-Kilns! innumerable are the various Sorts of Cruelties contrived in this hellish Breast, and executed by the bloody Hands of this barbarous King upon poor Christians; and that not for any Fault or Misdemeanor of theirs, but only to gratifie his own savage Humour: And yet he is the best Patron and Protector that the Christian Slaves have to depend upon. His Terror defends them from the Fury of his Subjects, who out of the fear and dread they have of him, dare not execute in full measure their cruel and cursed Wrath upon his Christian Slaves: For such Antipathy, Hatred and Malice, possesses the Hearts of these *Barbarians*, that if Self-love, (that is the Fear of Punishment) did not restrain it, it would be inevitable Death for any Christian to show his Head, or walk

walk in the Streets. But though the Dread of their Tyrannical King doth deter them from killing his Slaves outright, yet they cannot forbear venting their Malice in Reviling, Cursing, and Beating them upon all occasions, which renders their Lives less desirable than a speedy Death, which might put an end to all their Sorrows: So that many of them cry out and complain with *Job*, That *Death flies from them*; and, like a Malefactor in the Press, cry out for more Weight, or a greater Measure of Misery, which may swallow up and devour itself.

If their frequent Blows, by which they are crippled and maimed, did excuse them from their hard and almost incessant Labour; there are some, who are so spent and tired out, that they would think that poor Indulgence a Mercy: But no Stripes, Lameness, Weakness, or Sickness, makes any Apology for Intermission; but Men, I mean Shadows, who are not able to walk, are led and driven out to work: Nay, it hath happened, that the Guardians or Drivers have Cudgelled a Dead Corps, because it would not arise and go to Work at their Command; as if

Death

Death it self did not exempt Men from that Slavery. It must be indeed confessed, that there are some *Alcaides*, Governors and Guardians of Christian Slaves, that are not altogether so void of Humanity; who will, when they see Death Pictured on the Face of a Sick Man, grant him leave to go Home and Dye in his Bed, if he has one: But this great Mercy is not without Misery; for the poor Sick Man perhaps hath neither Friends nor Money, and cannot eat his black Bread, and so his Days are shortned by Famine.

Others, if they be supplied with a little Money from their Friends in Christendom, are still deprived of the use of it, for want of some-body to give them due Attendance, and provide things necessary for their Recovery; and so, helpless and comfortless, they give up the Ghost in the Presence of God alone,

Indeed, the *English* Slaves at *Macquanes* have fallen on a good mean for the relief of the Sick, by Erecting a small Hospital; where, at the Common Charge or out of the General Supplies sent them, the Sick are in some measure provided for: The *Spaniards* also

have

have a Fryars Convent to go to; but other Nations are but badly looked after.

If the Reader be curious to know how these poor Christians are there so unintermittingly imployed, since they have no Galleys there, as in *Algiers*: It is answered, That their Work consists in Building and providing all Materials for it. Some must stand stamping Earth mixed with Slime and Water, in a Box about Two, or Two Yards and an Half long; made of Two Boards (each about Three Foot broad) which are fastned to one another at such a distance as they intend the Breadth of the Wall. This they do with a Wooden Stamper of about Twelve or Fourteen Pounds Weight; and that from the Break of Day till Stars appear at Night, without intermission or standing still. Others are busied in mixing and preparing this Earth: Some dig in Quarries, finding and breaking Lime-Stones, whilst others burn them: Some are running in *Twizaes*, carrying Baskets of Earth on their Heads; and some digging *Dûm* (as they call it) to burn Lime: Some are Carters, and go all day with Waggons

full of Earth, drawn by Six Bulls and Two Horſes; and at Night muſt watch the Beaſts in the Field, as well in Winter as in Summer: Some are imployed in making Powder; others ſmall Arms: Some Sawing, Cutting, Cementing, and Erecting Marble Pillars: Others there are whoſe Buſineſs it is to look after Water-works; the reſt tend Horſes. Now all theſe (and if there be any elſe otherwiſe imployed) have their particular Guardians, Task-Maſters, and Drivers, who take ſuch a narrow Notice, and careful Inſpection over their reſpective Chriſtian Captives committed to their Charge; that not a Minute muſt be loſt, nor ſo much time afforded as to eat their Piece of Black Bread that is allowed them; but like *Nehemiah*'s Men, they muſt Work with one Hand whilſt they put their coarſe Morſel of Bread into their Mouths with the other. Without doubt the Bondage of the *Iſraelites* was hard; but cannot be imagined, when in its Vigor and *Zenith*, when they muſt gather their Straw, and deliver their whole Tale of Bricks, that it was equal to this Servitude. For there they had their appointed Tasks, and knew when

their

their Work was at an end; but here the hardeſt Worker can never do enough. Let his Days Work be never ſo great, yet Blows are his common Recompence at Night. The *Iſraelites* in *Egypt* had their particular Lodgings and Families, where they reſted in ſome meaſure quietly at Night, and enjoyed ſome Comfort in their Conferences: But in *Barbary* their reſpective Guardians deliver them over as ſo many Sheep to another, who is appointed to take Charge of all, and who ſecures them in one Houſe, or more, till next Morning; (if they be not hauled out to ſome ſordid Work or another by Night, as many times happens) and then they hear the doleful Eccho of *Vamos a travacho, Cornutos*, that is, *Come out to Work, ye Cuckolds*. So that their Uſage is like a Rack, made to torment Men, and not preſently kill them: And ſuch a Life is more intolerable than a ſudden Death, which might put an end to ſuch a Concatenation of Miſeries.

And now after all, if theſe poor diſtreſſed Creatures had Means of Subſiſtence, and ſufficient Allowance to ſupport their macerated Bodies, it would afford a little Comfort, and in ſome

measure Refresh their languishing Spirits; which, sympathizing with the Body, are broken and exhausted. But instead of any comfortable Maintenance, nothing but grim Death, ushered in by Famine, appears in their Countenances; and their daily Bread is made of such black, rotten Barley Corn, as Horses loath; and, when made Bread, Dogs will hardly eat: Nay, not long ago, they had Bread mixed with Dung; for a Kennel or *Slockie*, as they call it, broke into one of the King's Corn-Stores, of which he hath a great many under Ground; (and some Corn, half as old as himself) and this was given to the Christian Slaves to eat: Who, notwithstanding they were forced to stop their Noses because of its nasty Smell, yet must either eat it or starve with Hunger. But, if the Bread be bad, they have the less Quantity (being allowed but one Cake a Day, of about a Pound Weight) lest possibly they should loath it: Besides that, they have nothing but Water; to procure which, they must frequently venture, and sometimes suffer severe Blows. If the People of *Israel* had had no better Entertainment in *Egypt*, they would never have

longed to return back. For several in *Barbary* have hazarded their Lives by leaping from high Walls to get a few wild Onions that grew in the *Moors* Burying-place: And would likely have undergone more Trouble and Danger, if they could possibly have procured a little Flesh.

Add yet to these Extremities, *Nakedness*. The Captives are allowed, and have no other Cloaths, from their Master the King, but sometimes in one Year, and sometimes once in two Years, a *Gilliby* (as they call it) which is a coarse Woollen Coat, in the Shape of a *Spanish Capput*, all equally wide, and reaching almost to the Knee, with an Hood to cover the Head, of about Sixteen, Eighteen, or Twenty-pence Price. It is a rare thing to see a Linnen Shirt upon a Slave; and a great many go without a Waistcoat or Breeches, as well as Shooes and Stockings. In this Habit they are exposed to the scorching Heat of the Sun in Summer; and the Violence of Frost, Snow, excessive Rain, and stormy Winds in Winter. The greatest Tempests, nay Deluge-like Rains, which ordinarily fall there, exempt them not from their

Work; but they are many times forced to ſtand to it by Night as well as Day, though they be as wet as Water can make them.

But, as if all this were not enough to render them compleatly miſerable, they muſt ſtill be ſubject to another heart-breaking Evil; that is, to be belied, back-biten, and beaten by ſome of their own Number who are called Chriſtians; who, by their Flatteries, Inſinuations, and Tale-bearing, gain ſome Favour with thoſe barbarous Infidels that are ſet over them, and the reſt of the Chriſtian Slaves: So that they excuſe ſome ſuch Sycophants from working, and make them their Subſtitutes, on *proviſo*, that they ſhall make the other Slaves work ſo much the harder to ſupply their Vacancy. When ſuch as theſe arrive to this deſired Preferment, none ſo rigid as they: Nay, they ſurpaſs the very *Barbarians* themſelves in Cruelty, beating their Fellows unmercifully, who muſt yield them as much Obedience, as thoſe that appoint them. It is more grievous and intolerable to take Abuſes and Affronts from our Equals than from Superiors; and the Injuries received from ſuch,

do more affect Men, and excite them to ſtudy Revenge; which, not being able to accompliſh, they ſometimes turn deſperate, and take Vengeance on themſelves, as hath happened in that Place of Miſery, *Macquanes*. Chriſtians think it not ſo ſtrange (as indeed it is not) to be deſpightfully uſed by *Heathens* and *Barbarians*, who are our profeſſed Enemies, and think that they do God good Service in plaguing, tormenting, and killing us, as to be traduced, beaten and oppreſſed by their Nominal Brethren, who, while they exceed the *Moors* in Barbarity, profeſs themſelves to be Chriſtians. If the Holy Pſalmiſt complained of this as inſufferable, *Pſalm* lv. 12. *For it was not an Enemy that reproached me; then I could have born it*, &c. *But it was thou, O Man, mine Equal, my Guide, and mine Acquaintance.* Sure it muſt be far more inſupportable to poor, weak, and ignorant Souls, who have not that meaſure of Grace that he had; and, who by Oppreſſion are rendred mad. Among whom ſuch Outcries are frequently heard as that in the 44th *Pſalm*, *Thou haſt given us like Sheep appointed for Meat; and haſt ſcattered us among the Heathen.*

My Confusion is continually before me, and the Shame of my Face hath covered me: For the Voice of him that Reproacheth *and* Blasphemeth; *by reason of the Enemy and Avenger.* And such *Lamentations* as these of *Jeremiah*, in the Third Chapter of that Book, *I am the Man that hath seen Affliction*, &c. *He hath hedged me about that I cannot get out; He hath made my Chain heavy; He hath broken my Teeth with Gravel-Stones; He hath covered me with Ashes.* And, *ver.* 45. *Thou hast made us the Off-scouring and Refuse in the midst of the People.*

And now, Reader, judge if there be any Estate or Condition more miserable, lamentable, or more to be pitied than this of a *Barbary*-Slave: Yet, sad Experience teaches us, that there are some who profess themselves Christians, that are so far from sympathizing with these poor Sufferers, or commiserating or condoling the long Series of their Complex Calamities, that, (as if these were not enough to bow down the stiffest Necks, and break the stoutest and most couragious Hearts) they must not only keep the Cloaths, and take the Parts of their Persecutors, but throw Stones also, and add a *Kental*

more to their already insupportable Burthen.

These are distinguish'd by the Name of CHRISTIAN MERCHANTS. They deal in Gold, Silver and Brimstone, and all manner of Contrabands, *viz.* Brass, Iron, Marble, Cinamon and Frankincense, Slaves, nay, even the *Souls* of other Men (as well as their own;) who being detained by their means in Bondage, have desperately given themselves to the Devil by turning *Moors*. It is through the Artifices of these Wretches that they are hedged in, and cannot come out. As rich Men never want Followers and Favourites; so I am not ignorant that these will be apt to plead in their behalf, That this is an unjust Aspersion, and groundless Calumny, proceeding from Malice or Envy. I shall prove the contrary from Matter of Fact. Having first premised some undeniable Truths, *viz.*

I. That the King of *Morocco* regards not Foreign Money, with respect to the exchanging of Slaves, since the *Spaniards* cheated him with Brass Pieces of Eight.

II. That

II. That he is always readier to buy for Money thoſe things that he hath occaſion for, than exchange Captives for them.

III. That Contrabands, ſuch as Powder, Shot, Arms, Iron, Brimſtone, *&c.* are the Commodities he moſt Wants, and highly Values. And,

IV. That moſt Captives, nay all that are enlarged, are (either directly or indirectly, *per ſe aut per alium*, bringing ſuch Goods themſelves, or giving large Sums of Money to the *Jews* to get them by means of the Merchants from *England* or *Holland*) redeemed for Counterbands.

Theſe are ſo palpable Truths, that the Oppoſers dare not gainſay them: And from theſe it follows, by neceſſary Conſequence, that they who ſupply his *Barbarian* Majeſty with ſuch Goods for his Money, are a Lett and Hindrance to the General, as well as Particular Redemption of Slaves.

The Matter of Fact is as follows: It is not forgotten by ſome, what Attempts, and how many Eſſays were made

made in the Reign of King *Charles* II. for the Redemption of the *English* Slaves; several Ambassadors or Envoys were sent thither, as Colonel *Kirk*, Sir *James Lasely*, and Captain *Nicholson*. This last had so far advanced his Business, that he was promised by the Emperor all the *English* Slaves, some *Portuguese*, and some *French* Protestants; but his Majesty being diverted by an Uproar at *Sûs*, either forgot or neglected to leave Order for their dispatch. In this *interim* the Merchants consulted what was best to be done upon the Score of Interest; and at last determined to send one Mr. *Houndsby*, One of their Number, to endeavour to hinder their Redemption. The Merchant and the Captain arrived at the same time, tho' with contrary Designs. The Captain begged for his Majesty's Letter to have away the Slaves; but his Answer was, That he need not Exchange Slaves for Goods, since the Merchants would supply him.

If the being exposed to Hunger, Thirst, Extremities of Heat and Cold, incessant Labour, most cruel and barbarous Usage; and the being deserted, betrayed, and afflicted by *false Bre-*

thren

thren, will not make Men compleatly miserable, What can? The remembrance of past Joys and Frolicks; sumptuous Fare, and fine Apparel, is now a bitter Ingredient in their muddy Cup: And the Relation of them ends in a deep Sigh; and, *Oh! but these are past!* And those of them who have had the greatest Worldly Enjoyments, are the most sensible of the Loss of them; for the greater the Height, the more insufferable is the Fall.

Add to this, the tormenting and perplexing Cares and Anxieties that some Men have for their beloved Wives, and hopeful and tender Children, whom they must leave to the Charity of an uncharitable World, without hopes of ever seeing them any more. If this be so great a trouble to some Men at their going off this Worldly Stage; it is so much the more grievous to poor Captives, by how much it is the more lingring and frequently recurring, if not always continuing. And, if the Fear of the future Ill-fare of their Children perplexes dying Men; how much more are the living troubled at the Report of it.

But

But, to any Person that hath a true Sense of Christianity, what can be a more afflicting Consideration, than their being totally deprived of all manner of Improvement and Instruction. Hence comes that gross and truly deplorable Ignorance of some Christian Slaves who have been a considerable time in *Barbary*; some of which have, in my hearing, professed that they were apt to believe, that the Seducer *Mahomet* was sent by God; and that he did such Miracles, as were of Force, to give Credit to his Doctrine: Others absolutely deny the Holy Trinity; and One asserted the *Sun* to be *the Son of God*, and the *Moon*, *the Holy Ghost*. O height of blasphemous Ignorance, and matter of Grief and Sorrow of Heart, to all piously affected Hearers! but they, poor Creatures! are not only destitute of all manner of Means that might contribute to the making them better; but have their Ears and Eyes continually infested with Blasphemies, sacrilegious Oaths, Perjuries, Maledictions, Imprecations, obscene and profane Talking, as well as brutish and sensual Acting: So that consider them in what respect you please, and you can find nothing wanting to ren-

render them as miserable as human Nature is capable of on this side the Grave. Upon which Account, how easy, nay, how thankful to the Divine Providence, ought we to be, who generally through our own Folly or Weakness, either make or fancy ourselves unhappy, when we compare our Condition with that of theirs, who really are so.

THUS

THUS *far hath the* Author *entertained us with a ſincere Account, according to the beſt of his Knowledge, of the Cuſtoms and Hiſtory of that barbarous Country: Together with his mournful Reflections upon the inhumane Uſage of the Chriſtian Captives. He had promiſed, in the* Title-Page *of his* Manuſcript, A Relation of the Manner of the Entrance of the *Author* and ſome others *into*, and ſignal Deliverance *from* that ſevere Servitude, which was happily effected the Twenty-firſt of *November*, Anno 1698. *But prevented, by I know not what Accident or Avocation, he did not finiſh his Undertaking. I ſhall now ſubjoyn the King's Letter to Colonel* Kirk; *the Contents of which, though not of great*

great Importance to us, yet it affords some sort of Satisfaction to the Curious, to observe the different Manner of Addresses, made use of by the several Nations, into which Providence hath divided Mankind, when they Write to one another.

A LET-

A LETTER FROM

Muly Ismael,
Emperor of *Morocco*,

TO

Capt. *Kirk* of *Tangier*.

LONDON:

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الحمد لله تعالي وحده

وصلي الله علي من لانبيء بعده*

من عبيد الله المتوكل علي الله

امير المومنين المجاسن في سبيل

رب العالمين

الشريف

ايد الله اوامره وظفر جنوده

وعساكره امين الي قبطان طنجه

Praise be to GOD *the most High alone.*

And GOD'S *Blessing be upon every one that is for His good Prophets, next to Him.*

From the Servant of GOD, *who putteth his Trust in* GOD, *the Emperor of the Faithful, (who is courageous in the Way of the* LORD *of Both the Worlds *) the Noble, the Good.*

ISMAEL Ebn
Alshariph,
GOD *Illuminate*
And Preserve
Him.

GOD assist his Commanders, and give the Victory to his Forces and Armies. *Amen.*

To Kirk the Captain of Tangier.

* *That is, this present World, and that to come.*

كرك السلام على من اتبع الهدى
هذا وقد اتصل بعلمي مقامنا
كتابك وفهمنا ما احتوى عليه
خطابك واما مسألة المهادنة في البحر
فاعلم انها لم تصرف منا لكم الى
الان وما جعلنا معكم الا المهادنة في
طنجة فقط حيث جئت انت الى
عارنا الشريفة وتكلمنا معك على
ذلك لاربع سنين ولو بقيت انت
براسك في طنجة ما دخل عليك
فيها مسلم ابدا الا ناصرًا واما المهادنة
في البحر فما صرفت منا ولا تكلمنا
فيها واذا اردتموها فيها نكون كذلنا

Peace be to him that follows the right Way †. This [*by way of Preface.*] Your Letter came to the lofty Place of our Reſidence: and we underſtood what your Diſcourſe comprehended. As for the asking of a Ceſſation of Arms by Sea, know that it was not treated of between us till this preſent Time: neither did we make Truce with you with relation to any thing but *Tangier* alone; when you came to our illuſtrious Houſe. And we treated with you about that Matter for four Years. And if you had ſtaid there yourſelf, no *Muſleman* had ever come into it againſt you, but only as a Merchant. As for a Ceſſation of Arms by Sea,

† *This is a Verſe which occurs frequently in the Alcoran, and when they uſe it in Letters, it looks at firſt Sight as a Salutation; but they only mean themſelves, when they ſpeak of* thoſe that follow the right Way.

لسيدكم بالانكطرة وقلنا له اذا
اراد مهادنة البحر وغيره واراد ان
ياخذ السلام الصحيح منا فليبعث
لنا رجلين عاقلين من اعيان
ديوان الانكطرة الذي يثق بهم
سلام بخدمن النصرانية هنالك ويعد
ما يقدمان الي علي مقامنا ويجلسان
امامنا كل ما يسمعانه منا من عقد
او عهد او غير ذلك يكون عليه
المعول وقد جعلنا لكم الامان في
البحر اربعة اشهر من يوم دخول
الكتاب الذي ارسلنا اليكم والي
سيدكم طنجة الي يوم ورود الجواب

it was not treated of by us, neither did we discourse about it. And when you desired it of us, we wrote to your Master in *England*; and said to him, *that* if he desired a Cessation of Arms at Sea, or any thing else; and was willing to receive a firm Peace from us: let him send to us two understanding Men of the Chief of the * *Divan* of *England*, by whom the Peace of all the Christians here may be confirmed. And when they shall arrive at the lofty Place of our Residence, and sit † before us: whatsoever they shall hear from us [by way] of Covenant or Article, shall be agreed upon. And we have given you Security at Sea, for four Months, from the time of the En-

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* *Chief Ministers, Council, or Parliament.*

† *The* Mahometan *Princes usually give Audience to foreign Ambassadors sitting upon Carpets.*

trance

منه وقدوم الرجلين المذكورين
على الوصف المذكور واما هولا الذي
بقيت في كتابك وانهم قبضوا في
البحر فلم يكن عندي بهم علم
ولا حبس لان كلامكم في ذلك كان
مع علي بن عبد الله وقد اصفكم
من السلام من الذين اخذوا من
شيكيم لنا بسيده ورد لكم
النصاري وسجن البحريين علي ذلك
ولو عرفت انا انهم ظلموكم ووقعت
بيني وبينكم مهادنة في البحر كما
وقعت لاربع سنين في البر بواسطتك
وسبب مكيك لكنت انا عاقبتهم

trance of the Letter, which we ſent to you and to your Maſter to *Tangier*; till the Day that there comes an Anſwer from him, and the Arrival of the two Men aforementioned, after the aforeſaid Manner. As for thoſe Men which thou didſt mention in thy Letter, that they were taken at Sea, I neither knew nor heard any thing of them; for your Diſcourſe about that Matter was with *Ali Ben Abollah*. And he did you Juſtice upon the *Muſlemans*, who had taken thoſe Men Priſoners, for the ſake of whom you made your Complaint to us, and he returned the Chriſtians to you, and impriſoned the Seamen upon that Account. And if I ſhould know that they do you any Injury, if there happens to be a Peace between me and you at Sea, as there is for four

وفحوى اثارهم وانتقمت منهم اشد
الانتقام وقد ذكر لنا خديمنا محمد
بن حمد اعطار الذي جا من عندكم
ان السباع ببلادكم قليل وانكم
يكبدون رويته وحين جاء خديمكم
الينا وجد عندنا فرخين صغيرين
من السباع ووجهناها لكم معه
واعلم انه جاء لنا من عند سيدكم
ثلاثة من الخيل المعدّين لجرّ
الكرين مع خدامنا الذين كانوا
هنالك والكرين يحتاج الي اربعة
من الخيل يجرونه فلا بد ان تبعث
لنا حطاء اخر من ذلك الوصف ومن

Years at Land, by your Mediation, and by reaſon of your coming; I would hang them up, and blot out their Footſteps, and be revenged on them with the ſevereſt Revenge.

Our Servant, *Mohammed Ben Haddu Ottar*, who came from you, told us, that a Lion is rare in your Country, and that you love to ſee him. When your Servant came to us, he found with us two young little Lions, which we ſent to you along with him.

Know that there came to us from your Maſter three Coach-Horſes, with our Servants which were there. Now a Coach wants four Horſes to draw it, wherefore you muſt needs ſend us another of the ſame Likeneſs, Sort, and Size, that they may draw it with four. Oblige us in this, By all Means.

ذلك الحصن ومن ذلك القدّ والقدر
لحرّوه باربعة واعرموا لنا به ولا بدّ
ولا بدّ والسّلام وبه لبث * في السابع
من ذي القعده الحرام عام ثلاثة
وتسعين
والف *

By all Means. Farewel. We depend upon it. *Written on* the Seventh * of the ſacred *Month*, *Du'l,kaadah*, in the Year 1093.

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* *Which anſwers to the* 27*th of* October, *in the Year of our Lord*, 1682.

THIS

THIS next is a LETTER sent from the same *Muly Ismael* to Sir *Cloudesly Shovel*; of which I have not had an Opportunity of seeing the Original.

August 26. 1684.

A LETTER from the Emperor of *Morocco* to Captain *Cloudesly Shovel*, on board the *Charles* Galley; with his ANSWER.

I, Servant of GOD, *and Emperor of* Morocco, *and King of* Mauritania, *whom* GOD *preserve in all his Undertakings*, &c.

I salute You, and the rest of the Captains.

AS for the Captives you have taken, they belong to several Places, and are not all my Subjects: And, what I do is out of Charity, as they are *Mahometans*, being forc'd to go to Sea for Want of Maintenance.

As

As for thoſe that are my Soldiers, they go to Sea to fight, and die in my Quarrels; but thoſe *Moors* that you have taken, are inconſiderable, and of no Account.

HENCEFORWARD, I ſhall have Ships built as big as yours, if not bigger; hoping to take ſome of your Ships and Captains, and cruiſe for you in your *Engliſh* Seas, as you do for us in theſe.

I have writ Letters to the King of *England*, in which are kind Expreſſions: And when you had *Tangier*, there was all things given to you as you wanted, and all done out of Kindneſs. And now, as you have left *Tangier* for the *Moors*, whatever His Majeſty of *Great Britain* wants, either by Land or Sea, it ſhall be granted, ſo that there be a Peace betwixt the Two Crowns; for which I paſs my Word and Faith.

Whereas I have writ ſeveral Letters to His Majeſty of *Great Britain*; to which, as yet, I have not receiv'd an Anſwer; hoping, that when it comes to my hand, there will be a good Accommodation between us.

You

You have taken several of our Ships, and destroy'd others, and you are cruising on our Coast; the which is not the way to make a good Peace, neither the Actions of Honesty in you.

God be prais'd that you have quitted *Tangier*, and left it us, to whom it did belong: From henceforward, we shall manure it; for it is the best Part of our Dominions.

As for the Captives you have taken, you may do with them as you please; heaving them into the Sea, or destroy them otherways. The *English* Merchants that are here Resident, their Debts shall be satisfy'd; which being comply'd with, none shall remain in my Country.

Captain

Captain *Shovel*'s ANSWER.

May it please Your Majesty,

WE the King of *England*'s Captains, return your Majesty humble Thanks for your kind Wishes to us. Your Majesty by this may know, that we have receiv'd your Letter, and by it understand that your Majesty is inform'd, that most of these People that are taken are none of your Subjects. We perceive by this, as well as in other things, how grosly your Majesty has been abus'd by those People you trust; else, we doubt not, but that long before this, our Master, whom GOD preserve, and your Majesty, had accommodated all Differences, and we had a firm Peace.

OF those 53 Slaves that are here, excepting two or three, they are all *Moors* of their own Country, as they themselves can make appear: But if they

are to be disowned, because they are Poor, the LORD help them. Your Majesty tells us, that we may throw them over-board, if we please: All this we very well know; but we are *Christians*, and they bear the Form of Men, which is Reason enough for us not to do it.

As to *Tangier*, our Master kept it Twenty one Years: And the World is sensible, that in spight of all your Force, he could, if he had pleas'd, have continu'd it to the World's End; for he level'd your Walls, fill'd up your Harbour, and demolish'd your Houses, in the Face of your *Alcaid*, and his Army; and when he had done, he left your barren Country (without the Loss of a Man) for your own People to starve in: But our Departure from thence, long before this, we doubt not but you have repented of. When you tell us of those mighty Ships your Majesty intends to build, to send on our Coast, you must excuse us, if we think ourselves the better Judges; for we know what, as to Shipping, you are able to do.

If you think fit to redeem thoſe Slaves at a Hundred Dollars apiece, they are at your Majeſty's Service; and the reſt ſhall be ſent you: Or, if you think fit to give us ſo many *Engliſh* in exchange, we ſhall be well contented; but, we think, you will hardly comply with that: For, the pooreſt Slave that ever our Maſter redeem'd out of your Country, coſt him 200 Dollars, and ſome of them five times that Sum; for he freely extended his Charity to all, and never forgets his People, becauſe they are Poor.

It is great Wonder to us, that you ſhould tax us with unjuſt Proceedings, in taking your Ships in time of Truce; when your Majeſty may remember, that, during the time your Ambaſſador was in *England*, your Corſairs took about 20 Sail of my Maſter's Subjects: And this very Year, you have fitted out all the Force in your Kingdom to Sea, who have taken ſeveral of our Ships, and, at the ſame time, pretend to a Truce for Peace! But, ſome of your Ships, for their unjuſt Dealings, have already had their Reward; and the reſt,

when they shall come to Sea, we doubt not but GOD Almighty will put them into our Hands.

IF your Majesty think fit to send Proposals to my Master concerning Peace, I shall take care for the speedy and safe conveying of it. I desire your Majesty's speedy Answer; for I do not intend to stay long before *Salley*.

THUS wishing your Majesty long Life and Happiness, I subscribe myself,

Your Majesty's obedient, humble Servant,

CLOUDESLY SHOVEL.

ERRATA.

IN the *Preface*, Page xiii. last Line, read *Saffia*. P. xxi. L. 9. r. *were*.

In the *Arabick*, P. 130. L. 1. الكمد

L. last, طريكة P. 133. for *House*, r. *City*.

P. 134. L. 3. فلديعث L. 12. الذي L. 13. الجواب P. 136. last L. بحيك

As a SPECIMEN *of that lofty Way of Writing, which is ſo much in uſe among the* Eaſtern *Authors, I ſhall add the* SUMMONS *which* Hulacu *the* Tartar, *Conqueror of the* Eaſt, (*who took* Bagdad, *and entirely ſubverted the Government of the* Saracens) *ſent to* Almalek Alnaſer, *Sultan of* Aleppo, *in the Year of* Hegjrah 657, *of* CHRIST 1259.

LET *Almalek Alnaſer* know, that we ſat down before *Bagdad* in the Six hundred and Fifty fifth Year, and took it by the Sword of the Moſt High GOD. And we brought the Maſter of it before us, and demanded Two Things of him; to which he not anſwering, brought deſerved Puniſhment upon himſelf. As it is in your *Alcoran*, GOD *doth not change the Condition of a People, till their own Minds are changed.* He took care of his Wealth; and Fate brought him to what he is come to. He choſe to exchange precious Lives for Pieces of Money made of vile Metal; which is plainly

plainly the ſame that GOD ſays, † *They found* [the Reward of] *what they had done preſent with them.* For we have attained by the Power of GOD what we deſired; and by the Help of the Moſt High GOD, we ſhall increaſe. Nor is there any doubt of our being the Army of GOD upon His Earth. He created us, and gave us Power over every one whomſoever His Anger reſts upon. Wherefore, let what is paſt be to you an Example, and what we have mentioned and ſaid, a Warning. Fortifications are nothing in our Hands: Nor doth the Joining of Battle avail you any thing; nor will your Intreaties be heard, or regarded. Take Warning, therefore, by others, and ſurrender entirely to us, before the Veil be taken off, and [*the Puniſhment of*] Sin lights upon you. For we ſhall have no Mercy upon him that Complains, nor be Moved by him that Weeps. We have waſted Countries, we have deſtroyed Men, we have made Children Orphans, and made the Land deſolate. It is your buſineſs to run away; Ours to purſue.

† *When that Expreſſion is uſed in any* Eaſtern *Author, it means only a Quotation out of the* Alcoran.

Nor

Nor can you escape our Swords, nor fly from our Arrows. Our Horses are Racers; Our Arrows strike home. Our Swords pierce like Lightning. Our Fortifications are like Mountains, and our Numbers like the Sand. Whosoever surrenders, comes off safe: Whosoever is for War, repents it. If you will Obey our Command, and come to our Terms, your Interest and Ours shall be the same: But if you be Refractory, and persist in your Error; do not lay the Blame upon us, but upon yourselves. GOD is against you, ye wicked Wretches. Look out for something to skreen you under your Miseries, and find somebody to bear you company in your Affliction. We have given you fair Warning, and fair Warning is fair Play. You have eaten Things forbidden, * you have been Perfidious in your Treaties. You have introduced new Heresies, and thought it a gallant thing to commit Sodomy. Prepare yourselves, therefore, for Scorn and Contempt. Now you will find what you have done.

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* *The* Mahometans, *who borrow a great many of their Customs from the* Jews, *abstain from several sorts of Food, as Swines-Flesh,* &c.

They

They that have done amiſs, will now find an Alteration. You take it for granted, that we are *Infidels*. We take it for granted, that you are *Villains*. And He, by whoſe Hand all things are diſpoſed and determined, hath given us the Dominion over you. The greateſt Man you have, is deſpicable among us; and what you call Rich, is a Beggar. We govern the World from *Eaſt* to *Weſt*; and whoſoever is worth any thing, is our Prey: And we take every Ship by Force. Weigh, therefore, what is fit to be done, and return us a ſpeedy Anſwer, before *Infidelity* † hath kindled its Fire, and ſcattered its Sparks among you, and none of you remain, and the Earth be quite void of you. We have awakened you, by ſending to you: Make haſte with an Anſwer, leſt Puniſhment come upon you unawares.

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† *As the* Mahometans *charge every Nation, that doth not believe their Religion, with* Infidelity; *So the* Tartar (*who was a* Deiſt) *returns it upon them.*

FINIS.

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Ockley, Simon

An account of South-West Barbary containing what is most remarkable in the territories of the king of Fez and Morocco

London 1713

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